WIENER STUDIEN ZUR TIBETOLOGIE UND BUDDHISMUSKUNDE
HEFT 32

*SĀDHANAŚATAKA AND *SĀDHANAŚATAPAÑCĀŚIKĀ

TWO BUDDHIST SĀDHANA COLLECTIONS IN SANSKRIT MANUSCRIPT

COMPILED BY

GUDRUN BÜHNEMANN

ARBEITSKREIS FÜR TIBETISCHE UND BUDDHISTISCHE STUDIEN UNIVERSITÄT WIEN
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HERAUSGEGEBEN VON

ERNST STEINKELLNER

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Preface

My interest in the Sādhanamālā developed while working on the structure of the *maṇḍala* as a research fellow at Nagoya and Kyoto universities in Japan. After encountering numerous textual problems with B. Bhattacharya's edition, I began to compare it with the available Sanskrit manuscripts and Tibetan translations.

In 1991 I met Prof. B. Zhang of Beijing University, then a visiting professor at Ryukoku University, Kyoto. We decided to collaborate on the manuscript of another Buddhist *sādhana* collection, the *Sādhanaśataka, now preserved in the China Library of Nationalities, which is administered by the Nationalities Cultural Palace, Beijing; a photograph of the manuscript was put at my disposal as a collaborator. I obtained a microfilm of the *Sādhanaśatapañcāśikā from Cambridge during my stay as a Spalding visiting fellow at Wolfson College, Oxford, in the spring of 1992. I take this opportunity to thank the Syndics of Cambridge University Library for granting their permission to reproduce the manuscript in this book. I also wish to thank the Center for South Asia, University of Wisconsin-Madison for contributing to the cost of publication.

The present volume consists of two parts. Part one discusses the different *sādhana* collections in Sanskrit and Tibetan and questions related to the Tibetan translators. It shows that there existed two separate *sādhana* collections in Sanskrit prior to the Sādhanamālā/Sādhanasamuccaya and points out the limitations of Bhattacharya's edition of the Sādhanamālā. The second part presents the concordances and the texts of the *Sādhanaśataka and *Sādhanaśatapañcāśikā in Sanskrit manuscript.

I hope that the present publication will draw attention to the textual problems associated with extant *sādhana* collections and provide materials for further study and the two palm-leaf manuscripts made available here will be consulted by scholars for reediting the texts of individual *sādhanas*.

Part 1:

Four *sādhana* collections in the Indian and Tibetan traditions

1.1 Bu ston's four *sādhana* collections

The catalogue (*dkar chag*) of the Tanjur by Bu ston Rin chen grub (1290-1364) lists the individual *sādhanas* belonging to the following four collections:

1) *Sādhanaśataka (sGrub thabs brgya rtsa), or more correctly *Sādhanaśatapañcāśikā (sGrub thabs brgya daṅ lṅa bcu), translated by Pa tshab Tshul khrims rgyal mtshan, i.e., (the Bhikṣu) Tshul khrims rgyal mtshan (*Śīladhvaja) of the Pa tshab clan, according to a manuscript belonging to Paṇḍit Abhayākara(gupta).[1] It begins with 'Buddhānusmṛti' and ends with 'Mahākālasādhana', consisting of about 150 *sādhanas*;

2) *Sādhanaśataka (sGrub thabs brgya rtsa) translated by Ba ri ba, i.e., the man from Ba ri, beginning with the 'Bhaṭṭārakavajrāsanasādhanopadeśa-vidhi' and ending with 'Māyājālakramāvalokiteśvarasādhana', and containing a total of 93 (i. e., about 100) *sādhanas*;[2]

3) *Sādhanasāgara (sGrub thabs rgya mtsho) translated by Grags pa rgyal mtshan (*Kīrtidhvaja), beginning with 'Trisamayarājasādhana' and ending with 'Mahākālasādhana'. The work is said to consist of 242 *sādhanas*;[3]

4) *Devāntaraviśvasādhana (lHa so so sna tshogs kyi sgrub thabs), beginning with 'Nāgeśvarasādhana' and ending with 'Siddhagaruḍaśāstra'. It is said to be a compilation from various Tantras.[4]

Following Bu ston's list of titles we can identify the four *sādhana* collections in the Peking edition of the Tibetan Tripiṭaka:

1) *Sādhanaśatapañcāśikā = P 3964-4126. No collective title appears in the colophons of the individual *sādhanas*;

2) *Sādhanaśataka = P 4127-4220. No collective title appears in the colophons of the individual *sādhanas*;

3) *Sādhanasāgara = P 4221-4466, also called Sādhanasamuccaya (sGrub thabs kun las btus pa);

[1] Cf. *The Collected Works of Bu-ston,* Part 26 (LA), 72a (= 543), 4-75a (= 549), 3. Cf. also the Tibetan colophon to this collection (P, vol. 80, Thu, 338a, 3-6).

[2] Cf. Bu ston, ibid., 75a (= 549), 3-76b (= 552), 6.

[3] Cf. Bu ston, ibid., 76b (= 552), 6-80b (= 560), 2.

[4] Cf. Bu ston, ibid., 80b (= 560), 2-82a (= 563), 6.

4) *Devāntaraviśvasādhana = P 4467-4527. No collective title appears in the colophons of the individual *sādhanas*.

The Tibetan translation of the *Sādhanasāgara/Sādhanasamuccaya is divided as follows:

Texts P 4221-4372 are called the first division (*dan po'i dum po*).[5] This section is also marked in at least two Sanskrit manuscripts of the text, Cambridge Add. 1593, fol. 139a, 4-5, and Add. 1648, fol. 115b, 4-5 (*prathamaḥ khaṇḍalakaḥ*);

Texts P 4373-4442 seem to form division two, although neither the Tibetan translation nor the few Sanskrit manuscripts I examined mark this section;

texts P 4443-4466 are called lHa so so'i sgrub pa'i thabs rgya mtsho (*Devāntarasādhanasāgara).[6] The beginning and end of this section are clearly marked in the Tibetan translation. The few Sanskrit manuscripts I could examine do not mark the section. They also add a few *sādhanas* which are not preserved in Tibetan. The *Devāntarasādhanasāgara, apparently a later addition to the *Sādhanasāgara/Sādhanasamuccaya, to which its title corresponds, was appended to the work at some stage.[7] It was later followed by another appendix, the *Devāntaraviśvasādhana (= P 4467-4527, Bu ston's fourth collection), whose Sanskrit source has not yet been identified.

L. Chandra, criticizing this threefold division previously described by Cordier[8] in the preface to his edition of the Rin lhan,[9] suggested that the *Sādhanasāgara and the Sādhanasamuccaya be regarded as two different collections. He lists the following three parts of the *Sādhanasāgara:

Part one: P 4221-4466 = Sādhanasamuccaya;

part two: entirely lost;

part three: P 4467-4531 (for 4527?) = *Devāntaraviśvasādhana.

The Sādhanasamuccaya is supposed to form only part one of the above-mentioned three sections of the *Sādhanasāgara, the third part being the *Devāntaraviśvasādhana mentioned by Bu ston.

The textual evidence, however, appears to indicate otherwise. The first part of the threefold division is indicated in the Sādhanasamuccaya, both in two Sanskrit manuscripts and the Tibetan translation, as ending after text P 4372, and not after 4466. Chandra may also have been unaware that he was

[5] Cf. P, vol. 81, Du, 241b,7.
[6] Cf. P, vol. 81, Du, 335a, 3.

[7] Cf. the observation by Thomas 1903, p. 2, note (1) and p. 9.
[8] Cf. Cordier III, p. 20.
[9] Cf. part 1, pp. 4-6; the same text appears in Chandra 1986, vol. 1, pp. 35-36.

dealing with two different appendices to the Sādhanasamuccaya/*Sādhanasāgara with similar names: the *Devāntarasādhanasāgara (P 4443-4466, part three of the Sādhanasamuccaya/*Sādhanasāgara) and the *Devāntaraviśvasādhana (P 4467-4527, Bu ston's fourth collection). Bu ston, whose division of *sādhana* collections has apparently been misinterpreted, does not refer to the *Devāntarasādhanasāgara at all. In the absence of any evidence, Chandra's above-mentioned division of the *Sādhanasāgara and his hypothesis that the *Sādhanasāgara and Sādhanasamuccaya are different collections must be questioned.

1.2 The Tibetan translators

Not much is known about the translator of the *Sādhanaśatapañcāśikā, i.e., Tshul khrims rgyal mtshan (*Śīladhvaja) of the Pa tshab clan. Lo Bue 1990, p. 186, states that he acted as an interpreter to Buddhaguhya during the second half of the 8th century.[10] This date, however, is too early, since it does not accord with the fact that most of the *sādhanas* in the collection - according to the colophons - were translated by Pa tshab Tshul khrims rgyal mtshan in collaboration with Abhayākaragupta, who lived between the second half of the eleventh century and the first quarter of the twelfth century, based on a manuscript[11] once in his possession. The *Blue Annals* II, p. 964, refer to one Mahopādhyāya Tshul khrims rgyal mtshan, son of Dar ma seṅ ge ('Khrul źig rin po che), who lived from 1269 to 1343. Although Meisezahl 1980, p. 138, regards him as the translator of the *Sādhanaśatapañcāśikā, these dates are too late for the same reason and obviously refer to a different person by the same name.

We have more information about the translator of the *Sādhanaśataka,

[10] His assumption is based on a text ascribed to Tāranātha.
[11] Cf. the reference, p. 11.

Rin chen grags (*Ratnakīrti) of Ba ri in the Khams district. According to the *Blue Annals* I, p. 73, and II, p. 405, Ba ri lo tsā ba, the translator of Ba ri, was born in 1040 and met Atiśa at the age of fifteen. Rin chen grags of Ba ri is said to have been the second abbot of Sa skya Monastery from 1103 to 1110.[12] Lalou 1938, p. 198, gives the years of birth and death as 1038 and 1109, Tsukamoto/Matsunaga/Isoda 1989, p. 383, as 1040 and 1111. Bu ston's *History of Buddhism* II, pp. 219-220, states that Rin chen grags played host to Paṇḍit Amoghavajra (Don yod rdo rje/rDo rje gdan pa) and translated the *Sādhanaśataka with him. Similarly, the *Blue Annals* II, p. 1020, and p. 1048, state that he received the transmission of the *Sādhanaśataka from Amoghavajra. The colophons of the *sādhanas* of the collection specify Amoghavajra as the co-translator of many texts.[13] In the colophons of the *sādhanas* of the *Sādhanaśataka the name Rin chen grags is often written erroneously as Chos kyi grags pa (Dharmakīrti). He is also called the Bhikṣu of Ba ri (Ba ri dge sloṅ). The *Sādhanaśataka, which is also referred to as 'Ba ri brgya rtsa', was the basis for later works, such as the 'Ba ri brgya rtsa'i lha'i mṅon rtogs rnams',[14] 'Visualization formulae for the deities of the Ba ri brgya rtsa (collection)', written by sKyid śod źabs druṅ sprul sku Ṅag dbaṅ bsTan 'dzin 'phrin las (1639-1682);[15] the 'Ba ri brgya rtsa'i rjes gnaṅ gi lhan thabs dṅos grub rin chen 'dren pa'i gru chen klag pas don grub',[16] 'Ancillary formulae for the permissory initiations (*anujñā*) of the Ba ri brgya rtsa (collection entitled) the ship which carries the jewels of *siddhis* whose purpose (may be) accomplished through reading', by 'Jam dbyaṅs bźad pa'i rdo rje (1648-1721);[17] and the 'Ba ri brgya rtsa grags pa'i rjes gnaṅ gyi rim pa',[18] 'Series of permissory initiations (*anujñā*) for the renowned Ba ri brgya rtsa (collection)'. *Sādhanas* of deities 'in the tradition of Rin chen gras (Ba ri lugs)' can also be found in the Rin lhan[19] of the Fourth Panchen Lama (1781-

[12] Cf. the *Blue Annals* I, p. 211.

[13] Meisezahl 1980, p. 137, states that the *Sādhanaśataka was translated into Tibetan by Rin chen bzaṅ po (Ratnabhadra) (958-1055) and Ba ri ba (born 1040), but wonders how a collaboration of the two was possible. The colophons never mention Rin chen bzaṅ po as a co-translator with Ba ri ba. Rin chen bzaṅ po's name appears as the (co-)translator once in the collection with Kamalagupta (P 4132), and once with Vīryabhadra (P 4128). I assume that Rin chen grags incorporated these two earlier and independently existing translations by Rin chen bzaṅ po into his own translation.

[14] *The Collected Works of Skyid-śod źabs-druṅ sprul-sku ṅag-dbaṅ-bstan-'dzin-'phrin-las.* Reproduced from a rare manuscript from Ladakh by Ngawang Gelek Demo. Vol. II. New Delhi 1974, work no. 30, fols. 335-399. Cf. also Sagaster (ed.) 1983.

[15] For this date, cf. Sagaster (ed.) 1983, pt. I A, p. 5.

[16] *The Collected Works of 'Jam-dbyaṅs-bźad-pa'i-rdo-rje.* Reproduced from prints from the Bkra-śis-'khyil blocks by Ngawang Gelek Demo. Vol. 3. New Delhi 1973, work no. 9, fols. 289-359.

[17] The date is given in L. Chandra: *Materials for a History of Tibetan Literature.* Part 1. New Delhi 1963, introduction, pp. 45-46.

[18] For this work, cf. Meisezahl 1980, p. 127.

[19] Cf. Chandra 1986, vol. 1, e.g., no. 2: 'Ba ri lugs Cintāmaṇicakrasita-Tārā'; no. 47: 'Ba ri lugs Avalokiteśvara-Amoghapāśa'; and no. 97: 'Ba ri lugs

1852),[20] and line drawings of these deities in the Rin 'byuṅ based on this work.

The third collection, *Sādhanasāgara or Sādhanasamuccaya, was translated by Grags pa rgyal mtshan (*Kīrtidhvaja). There was obviously more than one person by this name. According to the *Blue Annals* I, p. 211, Grags pa rgyal mtshan (I), also known as Sa skya pa rje btsun Grags pa rgyal mtshan, was born in 1147, became abbot of Sa skya Monastery in 1172 and died in 1216. He is different from Grags pa rgyal mtshan (II) of Yar kluṅs, also called Yar kluṅs lo tsā ba, the translator of Yar kluṅs, who lived between the 13th[21] and first half of the 14th centuries. Meisezahl 1980, p. 158, assumes that Grags pa rgyal mtshan (I) translated the Sādhanasamuccaya.[22] Bu ston's *History of Buddhism* II, p. 224, however, states that Grags pa rgyal mtshan of Yar kluṅs translated the Sādhanasāgara and Kuladatta's Kriyāsaṃgraha. He would then be identical with Grags pa rgyal mtshan (II). Sharada Rani in the preface to her Kriyāsaṃgraha reproduction,[23] following Bu ston, specifies Grags pa rgyal mtshan of Yar kluṅs as translator of the Kriyāsaṃgraha but identifies him with Grags pa rgyal mtshan (I), erroneously giving the dates 1172 and 1226 (for 1216) for his life span. The identification of the two persons is rejected by Meisezahl 1980, p. 158.

The colophon to the Tibetan translation[24] states that Paṇḍit Gautamaśrī brought the Sanskrit manuscript of this collection to Sa skya Monastery. It was revised by Kīrticandra[25] and translated under Dharmapālarakṣita's auspices by *deśāntarayogin* Grags pa rgyal mtshan. The translation was completed on the third day (of the bright half)[26] of the twelfth month of the Year of the Bird at the monastery Chu mig (rdziṅ) kha.[27] Meisezahl 1980, p. 158, and p. 164, note 14, in identifying the translator with Grags pa rgyal mtshan (I), proposes 1190 (= Earth-Bird), 1202 (= Iron-Bird) and 1214 (=

Amitāyus'.

[20] For these dates, cf. Schulemann 1958, p. 477.

[21] For these dates, cf. Naudou 1968, p. 204 and Meisezahl 1967, p. 483 and 1980, p. 158.

[22] Cf. also Chandra, preface to his edition of the Rin lhan, p. 5, and 1986, vol. 1, p. 40, and Lo Bue 1990, p. 185.

[23] *Kriya-Sangraha. A Sanskrit manuscript from Nepal containing a collection of Tantric ritual by Kuladatta,* reproduced by Sharada Rani from the collection of Prof. Raghuvira. New Delhi 1977, preface (= p.1?).

[24] The colophon appears at the end of the *Devāntarasādhanasāgara, which forms part three of the *Sādhanasāgara (cf. P, vol. 81, Du, 335a, 3-5). I assume, however, with Thomas 1903, p. 2, and Cordier III, p. 20, that it refers to the entire collection, Sādhanasamuccaya/*Sādhanasāgara, that is, all its three parts.

[25] On Kīrticandra or Candrakīrti, cf. Naudou 1968, p. 205.

[26] The text in parentheses is found only in the sDe dge edition; cf. D, vol. 62, Mu, 705, 2.

[27] Cf. P, vol. 81, Du, 335a, 5. The word in parentheses is found only in the sDe dge edition; cf. D, vol. 62, Mu, 705, 2.

Water-Bird) as possible dates in the sexagenary cycle. The year 1190 accords with the statement in the *Blue Annals* II, p. 1054, that Steṅ pa lo tsā ba, the translator of Steṅ, i.e., Tshul khrims 'byuṅ gnas (Śīlākara) (1107-1190),[28] revised the translation of the 'sGrub thabs sdus pa chen po', the large Sādhanasamuccaya. It remains uncertain whether this collection is identical with our *Sādhanasāgara/Sādhanasamuccaya, and Steṅ pa lo tsā ba with Tshul khrims 'byuṅ gnas.

Okuyama identifies Grags pa ryal mtshan (II) from Yar kluṅs[29] as the translator of the Sādhanasamuccaya. Rejecting Meisezahl's calculation, he convincingly argues that the Sādhanasamuccaya was translated in 1286 on the basis of the following references: The *Blue Annals* I, pp. 212-213, state that Dharmapālarakṣita, son of Phyag na <rdo rje>, was born in 1268, occupied the chair (of Sa skya) for seven years from 1281 to 1287 and died in 1287 at the age of 20. The Year of the Bird occurred twice during Dharmapālarakṣita's life time, once in 1274 (= Water-Bird), when he was only six years old, and once in 1286 (Wood-Bird), after taking occupany of the Sa skya chair. 1286 is the

28 For these dates, cf. Cordier III, p. 286, and Naudou 1968, p. 192. Cordier II, p. 134, gives the dates 1106-1189.

29 Okuyama 1988, p. 889 and p. 886, note 10. The identification of Grags pa rgyal mtshan of Yar kluṅs as the translator of the Sādhanasamuccaya was already made by Naudou 1968, p. 205. On Grags pa rgyal mtshan as a translator, cf. Hahn 1974, pp. VIII, 26, 32 and Kværne 1977, pp. 20ff.

appropriate year here.

According to the 'Thob yig', quoted in the additional remarks by Schiefner to his translation of rGya gar chos 'byuṅ, p. 330, the *Sādhanasāgara was composed by Abhayākaragupta.[30] There is certainly some confusion here, since Abhayākaragupta wrote only one *sādhana*, the Ucchuṣmajambhalasādhana (Sādhanamālā 295; P 4089, 4435 and 4565). Abhayākaragupta was a co-translator of the *Sādhanaśatapañcāśikā. According to the *Blue Annals* II, p. 1048, the *Sādhanasāgara, obviously regarded as identical to the Sādhanasamuccaya, was transmitted through Abhayākaragupta, Puṇyākaragupta, the Siddha Gloṅ źabs, Paṇḍit Kīrticandra and Grags pa rgyal mtshan.

The translations contained in the *Sādhanasāgara/Sādhanasamuccaya were later supplemented, and some of them were revised by Tāranātha (b. 1575).[31] The *Sādhanasāgara/Sādhanasamuccaya became the basis of later Tibetan works, such as the sGrub thabs rgya mtsho'i mṅon rtogs daṅ rjes gnaṅ gi chog bsgrigs dpag bsam ljon pa,[32] 'Liturgical text for the visualization

30 This statement is also found in Grünwedel 1900, p. 43.

31 Cf. the 73 *sādhanas* forming the appendix to the *Sādhanasāgara (P 5104-5176).

32 Work no. 12 in the *Collected Works of 'Jam dbyaṅs bźad pa'i rdo rje* (cf.

formulae and permissory initiations of the *Sādhanasāgara (entitled) the wish-granting tree', by the previously mentioned 'Jam dbyaṅs bźad pa'i rdo rje.

The fourth collection, called the *Devāntaraviśvasādhana by Bu ston, seems to be an appendix to the *Sādhanasāgara/Sādhanasamuccaya. It contains *sādhanas* by different authors and various translators.

1.3 The Sanskrit texts

In 1903 Thomas examined three Sanskrit manuscripts of Buddhist *sādhanas* in the Cambridge University Library. Comparing them with the extant Tibetan translations, he identified the following two *sādhana* collections:

1) Manuscript Cambridge Add. 1686, catalogued by Bendall as 'Sādhanamālātantra' (cf. Bendall 1883, p. 174), corresponds to the Tibetan translation of the *Sādhanaśatapañcāśikā;

2) Manuscript Cambridge Add. 1593, labelled 'Sādhanamālātantra' by Bendall (cf. Bendall 1883, pp. 132-133), and Add. 1648, called Sādhanasamuccaya in the colophon (cf. Bendall 1883, pp. 154-155), correspond to the Tibetan translation of the Sādhanasamuccaya.

note 16), fols. 477-514.

Thomas concluded that the two manuscripts of the Sādhanasamuccaya (Add. 1593 and 1648) and the Tibetan translation must be based on an older recension of the text which lacked all those *sādhanas* found in the earliest recension of the *Sādhanaśatapañcāśikā.[33]

The differences between Add. 1686 and the Tibetan version of the *Sādhanaśatapañcāśikā led him to the conclusion that the two are based on different manuscripts. Thomas postulates the development of the *Sādhanaśatapañcāśikā in four stages:

1) The original recension of the text, prior to Add. 1686 and the Tibetan translation, ending after *sādhana* no. 120 (see 2.2.2 concordance);

2) a recension ending after *sādhana* no. 134;

3) a recension incorporating the *Devāntarasādhanasāgara section, which is also part of the Sādhanasamuccaya (= P 4443-4465/4466);[34] and

4) recension(s) showing other minor changes and additions.

Accepting Thomas's results, Foucher reexamined the above-mentioned

[33] Cf. Thomas 1903, p. 4.
[34] For the *Devāntarasādhanasāgara, cf. the remarks on pp. 11-12.

manuscripts in 1905. Based on these manuscripts and an additional one from the Bibliothèque Nationale ('Dev. 123' = Sanscrit 152) corresponding to Cambridge Add. 1593 and 1648, i.e., the Sādhanasamuccaya tradition, he edited and translated iconographic passages for his description of the Buddhist Tantric pantheon.

From 1925 to 1928 B. Bhattacharya published a collection of Sanskrit *sādhanas*[35] on the basis of eight manuscripts, for which he chose the title Sādhanamālā, since it appears in some of the manuscripts. One manuscript he used is the incomplete palm leaf manuscript Cambridge Add. 1686, which Thomas had earlier identified as corresponding to the Tibetan translation of the *Sādhanaśatapañcāśikā. Unaware of Thomas's discovery, Bhattacharya erroneously included the manuscript's *sādhanas* in his edition of the Sādhanamālā, a different collection of *sādhanas*. The fact that the *Sādhanaśatapañcāśikā and the Sādhanamālā follow the same plan of *sādhanas* made this possible without major problems. Since scholars were accustomed to consult Bhattacharya's edition of the Sādhanamālā, Thomas's identification of a Sanskrit manuscript of the *Sādhanaśatapañcāśikā was forgotten.

[35] V. Bhattacharya 1926, p. 626 and B. Bhattacharya's preface to his Sādhamamālā edition, vol. I, p. VI mention that another edition of the 'Sādhanamālā' was undertaken and apparently never completed for the Bibliotheca Buddhica Series around 1915.

The collection Sādhanamālā, also called Sādhanasamuccaya in the colophons of some manuscripts, corresponds roughly to the Tibetan translation of the *Sādhanasāgara/Sādhanasamuccaya. There are, however, differences in the arrangement of some *sādhanas* between the extant Sanskrit manuscripts themselves on the one hand and the Sanskrit manuscripts and Tibetan translations on the other hand, just as in the case of the Sanskrit and Tibetan versions of the *Sādhanaśatapañcāśikā. Some of the differences can be studied from various concordances: the concordance of the *sādhanas* of Bhattacharya's edition of the Sādhanamālā, three manuscripts of the Tokyo University Library and the Tibetan translations of the *Sādhanaśataka, *Sādhanaśatapañcāśikā and the Sādhanasamuccaya published by Yoshizaki in 1979, pp. 29-21; the concordance of Bhattacharya's Sādhanamālā text with the above-mentioned Tibetan translations by Tsukamoto/Matsunaga/Isoda 1989, pp. 385-485; or the table comparing the text of Bhattacharya's edition with five manuscripts from the Kyoto University Library by Shimoizumi (in Goshima/Noguchi 1983, appendix A, pp. 40-51). Not all eight manuscripts Bhattacharya used for his edition arrange the *sādhanas* in the same sequence. Some *sādhanas* included in his edition appear only in a single manuscript, e.g., no. 184 (only in manuscript AC; cf. also Kyoto University Library 120); nos. 16, 28, 74 and 267 (only in manuscript Ab; cf. also Kyoto 120); nos. 42 and 43 (only in manuscript N); no. 160 (only in manuscript Ba); and no. 31

(only in manuscript Na; cf. also Tokyo University Library 452). *Sādhanas* 95, 128 and 185 appear only in Bhattacharya's manuscript B, the Cambridge manuscript of the *Sādhanaśatapañcāśikā. Therefore, these *sādhanas* do not actually belong to the Sādhanasamuccaya/*Sādhanasāgara tradition. Bhattacharya's edition should be regarded as a compilation prepared from different manuscripts of the Sādhanamālā/Sādhanasamuccaya/*Sādhanasāgara tradition and one manuscript of the *Sādhanaśatapañcāśikā. Furthermore, some manuscripts not used by Bhattacharya contain additional *sādhanas*, e.g., manuscripts 117, 119 and 120 of the Kyoto University Library, listed by Shimoizumi (in Goshima/Noguchi 1983, p. 51). While Bhattacharya used some of the manuscripts only partially,[36] he did not consult the Tibetan translations at all.

Only a detailed critical examination of a larger number of Sanskrit manuscripts of the extant *sādhana* collections and a comparison with the Tibetan translations will enable us to trace the origin and development of the different recensions of the Sādhanamālā/Sādhanasamuccaya/*Sādhanasāgara.

The following Sanskrit manuscripts exist:[37]

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[36] Cf. Bhattacharya's introduction, vol. I, pp. XI, XIV.
[37] Since the references in the following are based on various catalogues and not on an examination of the originals, they are bound to be incomplete and

1) Bombay: Bombay Branch of the Royal Asiatic Society:
"Buddhist manuscripts 16-17", labelled Sādhanamālā, N.S. 993 (= A.D. 1873).
Cf. *A Descriptive Catalogue of Sanskṛt and Prākṛt Manuscripts in the Library of the Bombay Branch of the Royal Asiatic Society*. Compiled by H.D. Velankar. Vol. I: Technical Science. London 1926, p. 124, appendix A: Buddhist manuscripts.

2) Calcutta: Asiatic Society of Bengal:
No. 74, labelled Sādhanamālā, paper;
No. 111, labelled Sādhanasamuccaya, palm leaf. A copy is preserved in the Oriental Institute, Baroda (acc. no. 13119; cf. *An Alphabetical List of Manuscripts in the Oriental Institute Baroda*, vol. II. Compiled by R. Nambiyar. Baroda 1950, pp. 1464-1465). The order of the *sādhanas* in this manuscript is quite peculiar.
No. 112, paper, incomplete; mentions N.S. 224 (= A.D. 1104) as its date, which is probably the date of the manuscript from which it was copied. A copy is preserved in the Oriental Institute, Baroda (acc. no. 13125; ibid., vol.

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need to be verified.
A preliminary comparison of some manuscripts has been carried out by Sakuma 1990.

II, pp. 1464-1465).
Cf. *A Descriptive Catalogue of Sanscrit Manuscripts in the Government Collection Under the Care of the Asiatic Society of Bengal* by Hara Prasad Shāstri. Vol. I. Buddhist Manuscripts. Calcutta 1917.

3) Cambridge: University Library:
Add. 1593, labelled "Sādhanamālātantra', paper, N.S. 939 (= A.D. 1819);
Add. 1648, labelled Sādhanasamuccaya, palm leaf, 13th century (?).
Cf. Bendall 1883.

4) Kathmandu: Asha Archives (Asha Saphu Kuthi):
No. 4138, labelled Sādhanasamuccaya, paper.
Cf. *A Catalogue of the Sanskrit and Newari Manuscripts in the Asha Archives (Asha Saphu Kuthi), Cwasa Pasa, Kathmandu, Nepal.* Compiled by K. Yoshizaki. Kurokami 1991.
A copy is preserved in the "Buddhist Library", Nagoya, as DH 201, cf. 7) Nagoya.
This manuscript has a peculiar arrangement of *sādhanas*, similar to no. 3-324 of the National Archives, Kathmandu.

5) Kathmandu: National Archives:
No. 3-324, labelled Sādhanasamuccaya, paper (cf. also *A Catalogue of Palm-leaf & Selected Paper Mss. belonging to the Durbar Library, Nepal.* By H.P. Sāstri. Vol. II. Calcutta 1915, no. III. 324 B);
No. 3-387, labelled Sādhanamālā *pañjikāsahitā*, palm leaf (cf. also ibid., no. III. 387);
No. 3-603, labelled Sādhanamālā, paper. This manuscript is probably identical with the one used by Bhattacharya ("library register" no. 603);
No. 3-607, labelled Sādhanamālā.
Cf. *Bṛhatsūcīpatram*, vol. 7/3. Ed. Pūrṇaratna Vajrācārya. Kathmandu V.S. 2023 (= A.D. 1966);
No. 4-338, labelled Sādhanamālā *tathā dhāraṇī.*
Cf. *Saṃkṣiptasūcīpatram*. Ed. Buddhisāgara Śarman. Kathmandu V.S. 2020 (= A.D. 1963).

References to additional Nepalese manuscripts in such collections as the Keshar Library, Kathmandu, are likely to be found in the card catalogues of the Nepal-German Manuscript Preservation Project, Kathmandu.

6) Kyoto: University Library:
Nos. 117-121, labelled Sādhanamālā.
Cf. Goshima/Noguchi 1983.

7) Nagoya: "Buddhist Library"

(private collection of microfilms of manuscripts from Nepal):
CA 26, labelled Sādhanamālā, paper;
KA 30, labelled Sādhanamālā, paper.
For DH 201, cf. 4) Kathmandu: Asha Archives.
Cf. *A Microfilm Catalogue of the Buddhist Manuscripts in Nepal*. Vol. I. Ed. H. Takaoka. Nagoya 1981.

8) New York: The Institute of Advanced Studies of World Religion:
MBB-I-123, labelled Sādhanamālā, paper, A.D. 1637;
MBB-II-43, labelled Sādhanasamuccaya, paper.
CSG-4, labelled Sādhanasaṃgraha, is a different text.
Cf. *Buddhist Sanskrit Manuscripts: A Title List of the Microfilm Collection of the Institute of Advanced Studies of World Religion*. New York 1975.

9) Oxford: Bodleian Library:
No. 1455 - Ms. Sansk. c. 16 (R), (part of the Hoernle Collection), labelled Sādhanamālātantra, palm leaf, 14th century (?), incomplete. The arrangement of *sādhanas* differs considerably from that in other manuscripts.
Cf. *Catalogue of Sanskrit Manuscripts in the Bodleian Library*. Vol. II. Begun by M. Winternitz, continued and completed by A.B. Keith. Oxford 1905

10) Paris: Bibliothèque Nationale:
No. 151, labelled Sādhanamālā, paper, N.S. 956 (= A.D. 1836);
No. 152, labelled Sādhanamālā, paper, 19th century. This manuscript is identical with Dev(anāgarī) 123 described in Foucher 1905, p. 6.
Cf. *Catalogue du fonds Sanscrit* par J. Filliozat. Fasc. I– N^os.^ 1 à 165. Paris 1941.

11) Tokyo: University Library:
Nos. 451-454, labelled 'Sādhanasamuccaya or Sādhanamālā'.
Cf. *A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library*. Compiled by S. Matsunami. Tokyo 1965.

During his travels in Tibet in search of Sanskrit manuscripts, Kedārnāth Pāṇḍey (1893-1963), known by his later Buddhist name Rāhula Sāṅkṛtyāyana, noticed a manuscript containing Buddhist *sādhanas* in the collection of Źa lu Monastery. In his list of findings, Sāṅkṛityāyana 1935, p. 30, he describes it as "X.1.31 *bhaṭṭārakavajrāsanasādhanopadeśa* etc." Sāṅkṛtyāyana notes that the manuscript is written in "Vartula" and that its 39 folios are complete. A note adds that "the owner of the Ms. was the translator Ba-ri Rin-chen-grub (1102-1111 A.D.)".[38] The manuscript described by

[38] Rin chen grub (Bu ston) was apparently mistaken for Rin chen grags; the date indicates the period when the latter was abbot of Sa skya Monastery.

Sāṅkṛtyāyana is among those now preserved in the China Library of Nationalities (handlist no. 140), which is administered by the Nationalities Cultural Palace, Beijing. It is written in a variant of the Newari script close to Bhujimmol. A remark in Tibetan by a later hand identifies it as the *Sādhanaśataka translated by Rin chen grags pa (*Ratnakīrti). Indeed, the manuscript contains the Sanskrit text of the *sādhana* collection translated by Rin chen grags of Ba ri and known as *Sādhanaśataka. However, it is not the same manuscript on which the translation is based, since there are minor differences in the arrangements of the two texts. The Sanskrit manuscript contains several *sādhanas* not found in the Tibetan translation, and vice versa. The Beijing manuscript has two folios missing (fols. 37-38). It also lacks a colophon with a collective title for the individual *sādhanas*. It is the only extant Sanskrit manuscript of this collection.

1.4 Summary and conclusions

Bu ston's Tanjur catalogue lists the titles of individual *sādhanas* forming four *sādhana* collections. They can be identified in the Tanjur, although there they do not bear a collective title except for one collection, the Sādhanasamuccaya/*Sādhanasāgara. The Sanskrit sources for three of the four collections can be identified as follows:

1) The *Sādhanaśataka (manuscript 140 of the China Library of Nationalities, Beijing) corresponds to sGrub thabs brgya rtsa (P 4127-4220). The Tibetan translation was carried out on the basis of a different manuscript by Rin chen grags of Ba ri (1040-1111).

2) The *Sādhanaśatapañcāśikā (manuscript Add. 1686 of the Cambridge University Library) corresponds to the sGrub thabs brgya rtsa, more correctly called sGrub thabs brgya daṅ lṅa bcu (P 3964-4126). This manuscript dates from 1165 A.D. and is based on a slightly defective archetype. The Tibetan translation was carried out on the basis of a different manuscript by Tshul khrims rgyal mtshan of the Pa tshab clan, a contemporary of Abhayākaragupta (middle of the 11th to the first quarter of the 12th century).

3) The Sādhanasamuccaya/Sādhanamālā (various manuscripts available) corresponds to the sGrub thabs kun las btus pa (= P 4221-4466), also called sGrub thabs rgya mtsho (*Sādhanasāgara). The Tibetan translation was completed in 1286 by Grags pa rgyal mtshan of Yar kluṅs.

4) No corresponding Sanskrit manuscript has been found as yet for the *Devāntaraviśvasādhana (lHa so so sna tshogs kyi sgrub thabs) (P 4467-4527), apparently an appendix to 3.

The Sādhanamālā/Sādhanasamuccaya in the recensions now available

is an enlarged version of the *Sādhanaśatapañcāśikā, with which it shares the same arrangement of *sādhanas*, particularly in the first part. The *Sādhanaśataka should be considered an independent and probably older collection. It arranges the *sādhanas* in a different way, although almost all of them are also found in the two aforementioned collections. So far only one Sanskrit manuscript of each of the *Sādhanaśataka and *Sādhanaśatapañcāśikā has been found. An examination of all manuscripts catalogued under such titles as Sādhanamāla or Sādhanasamuccaya may lead to the discovery of additional materials.

B. Bhattacharya's edition of the Sādhanamālā is based on eight manuscripts, some of which were used only partially. The Tibetan translations were not consulted at all. As Bhattacharya himself notes,[39] none of the manuscripts contains all *sādhanas* edited by him, nor do they always appear in the same sequence. The problems arising in this way call for a detailed analysis. In addition, the editor incorporated the *sādhanas* of manuscript Add. 1686 of the Cambridge University Library, a manuscript of the *Sādhanaśatapañcāśikā. The *sādhanas* 95, 128 and 185, edited only on the basis of this manuscript, do not belong to the Sādhanamālā at all. It should be noted that some manuscripts of the Sādhanamālā (cf. Kyoto University Library 117, 119 and 120) contain additional *sādhanas* not edited by Bhattacharya. Whereas the Sādhanasamuccaya in its Tibetan translation (completed in 1286) consists of 242 to 245 *sādhanas*, the Sādhanamālā in Bhattacharya's edition contains as many as 312, although not all of them appear in every manuscript he used. The colophon of the 'Catalogue of the 71 topical divisions (forming) the appendix to the *Sādhanasāgara' (sGrub thabs rgya mtsho'i kha skoṅ gi chos tshan bdun cu rtsa gcig po'i dKar chag)[40] by Tāranātha mentions that the (East) Indian Paṇḍit Nags kyi rin chen (Vanaratna) (1384-1468)[41] possessed a manuscript of the *Sādhanasāgara containing more than 300 *sādhanas*. This was probably a later enlarged version of the text.

An edition of the *Sādhanaśataka and *Sādhanaśatapañcāśikā and a new critical edition of the Sādhanamālā/Sādhanasamuccaya on the basis of all available materials would be most desirable.

[39] Cf. vol. I, introduction, pp. XV-XVI.

[40] P 5177, vol. 87, Lu, 208a, 6; for a discussion of this inexact title, which should in fact be 'Catalogue of the 71 *sādhanas* and (other) topical divisions (forming) the appendix to the *Sādhanasāgara', cf. Cordier III, p. 267.

[41] For this date, cf. the *Blue Annals* II, pp. 797 and 804.

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SM Sādhanamālā

SŚ(T) Sādhanaśataka (Tibetan translation)

SŚP(T) Sādhanaśatapañcāśikā (Tibetan translation)

SST Sādhanasamuccaya, Tibetan translation

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Part 2:

Reprint section

2.0 Introduction

The Beijing manuscript of the *Sādhanaśataka and the Cambridge manuscript of the *Sādhanaśatapañcāśikā are reprinted here in facsimile. Concordances are provided for both texts in order to help users locate parallels in other texts. In the absence of a detailed study of the relationship between the Sanskrit and Tibetan texts, these concordances are of a preliminary character. They list the names of the *sādhanas* as they appear in the colophons of the Sanskrit manuscripts. Alternate names for the same *sādhanas* found in parallel texts have not been indicated. The orthography appearing in the manuscripts has been standardized, e.g., by correcting such readings as *upadesa* to *upadeśa*. The *sādhanas* have usually been numbered according to the colophons of the individual *sādhanas* in the Sanskrit manuscripts. It should be noted that in some cases the Tibetan translations regard one *sādhana* as two separate *sādhanas* and assign two numbers, or conversely sometimes consider two *sādhanas* as one text. The numbering system used in the concordance tables follows purely pragmatic principles and should not be considered final.

2.1 The *Sādhanaśataka

2.1.1 Description of the manuscript by *B. Zhang*

The palm leaf manuscript, now preserved in the China Library of Nationalities (cf. handlist no. 140), which is administered by the Nationalities Cultural Palace, Beijing, consists of 38 folios, numbered from 1 to 36 and 39 to 40. Folios 37 and 38, containing five *sādhanas*, are missing. The photographer, however, unaware of the lacuna in the text, labelled the folios sequentially. The folio size is 20 2/3 x 2 inches[42] with 5 lines per folio. The script is a variant of Newari similar to Bhujiṃmol. The manuscript lacks a colophon, so it is impossible to know whether the collection's Sanskrit name was Sādhanaśataka, a title also absent in the Tibetan translation and solely attested to by Bu ston (1290-1364), the *Blue Annals* (completed in 1478) and the later Tibetan tradition.

[42] Size according to Sāṅkṛityāyana 1935, p. 30, since the manuscript could be examined only in photograph form.

2.1.2 Concordance

FOLIOS	NO.	TITLE	SŚT	SŚP	SŚPT	SM	SST	OTHERS
1b.1-2b.3	1	Bhaṭṭārakavajrāsanasādhanopadeśavidhi	4127	lacuna	3969	3	4223	-
2b.3-3b.3	2	Sthiracakrasādhana	4129	24	3989	44	4259	-
3b.3-4a.3	3	Sthiracakrasādhana	4130	25	3990	45	4260	-
4a.3-4b.5	4	Arapacanasādhana	4132	lacuna	3993	55	4270	-
4b.5-5a.2	5	Mañjuśrīsādhana	4133	42	4009	76	4290	-
5a.2-6a.2	6	Vādirātsādhana	4135	lacuna	3991	51	4266	-
6a.2-6a.3	7	Mahārājalīlamañjuśrīsādhana	4136	38	4004	69	4284	-
6a.4-6b.2	8	Dharmadhātuvāgīśvarasādhana	4141	33	3999	61	4276	-
6b.3-6b.4	9	Vidyādharapiṭakīyasaṃkṣiptamañjuśrīsādhana	4137	43	4010	77	4291	-
6b.4-6b.5	10	Mañjuśriya[ḥ]prajñāyoga	4139	44	4011-12	79	4294	-
6b.5-7b.5	11	Vajrāṅgamañjughoṣasādhana	4140	32	3998	60	4275	-
7b.5-9a.1	12	Āryasiddhaikavīramañjuvajrasādhana	4143	39	4005	71	4286	-
9a.1-9b.5	13	Mañjuśriya[ḥ]prajñācakra	4144	45	4013	80	4295	-
9b.5-10b.1	14	Sadyo'nubhavārapacanasādhana	4145	lacuna	3995	58	4273	-
10b.1-10b.3	15	Kṛṣṇayamārisādhana	4146	140	-	274	-	-
10b.3-11a.1	16	Kṛṣṇayamārisādhana	4147	-	4105	275	4450	-

FOLIOS	NO.	TITLE	SŚT	SŚP	SŚPT	SM	SST	OTHERS
11a.1-11b.3	17	Kṛṣṇayamārisādhana	-	-	4106	276	4451	-
11b.3-12a.2	18	Kṛṣṇayamārisādhana	4148	-	-	278	-	-
12a.2-12b.5	19	Vāgīśvarasādhana	4149	36	4002	66	4281	-
12b.5-13a.4	20	Simhanādasādhana	4150	lacuna	3978	22-23	4239	-
13a.4-14a.4	21	Hālāhalasādhana	4151	9	3980	29	4242	-
14a.4-14b.1	22	Khasarpaṇasādhana	4152	-	-	16	-	-
14b.1-15a.3	23	Ṣaḍakṣarīsādhana	4153	18	3971	6	4226	-
15a.3-15b.3	24	Harihariharivāhanodbhavalokeśvarasādhana	4154	13	3984	34	4247	-
15b.3-15b.5	25	Hālāhalasādhana	4155	-	-	-	-	-
15b.5-16a.4	26	Padmanarteśvarasādhana	4156	10	3981	30	4244	-
16a.4-16b.2	27	Māyājālakramāvalokiteśvarasādhana	4220	17	3988	40	4253	-
16b.2-16b.3	28	Tārāsādhana	4157	57	4017	92	4307	-
16b.3-17a.2	29	Sitatārāsādhana	4158	58	4025	104	4319	-
17a.2-17a.3	30	Khadiravaṇītārāsādhana	4159	46	4014	89	4304	-
17a.3-17b.3	31	Āryasitatārāsādhana	4160	50	4024	103	4318	4495
17b.3-18a.1	32	Oḍḍiyāṇamārīcīsādhana	4161	89	4052	138	4350	-
18a.2-18b.5	33	Kalpoktamārīcīsādhana	4162	86	4049	134	4346	-
18b.5-19b.2	34	Kalpoktavidhinā sitamārīcīsādhana	4163	-	-	135	4347	-
19b.2-19b.4	35	Aśokakāntāmārīcyāḥ sādhana	4164	85	4048	133	4345	-
19b.4-20a.3	36	Uḍḍiyānamārīcīsādhana	4165	90	4053	139	4351	-

FOLIOS	NO.	TITLE	SŚT	SŚP	SŚPT	SM	SST	OTHERS
20a.3-20b.4	37	Uddiyānasvādhiṣṭhānakramamārīcīsādhana	4166	91	4054	140	4352	-
20b.4-21a.3	38	Cundāsādhana	4167	-	-	129	4341	-
21a.3-21a.5	39	Saṃkṣiptaśrījambhalasādhana	4168	127	4093	287	4438	-
21a.5-21b.4	40	Ucchusmajambhalasādhana	4169	-	-	291	-	-
21b.4-21b.5	41	Vasudhārāsādhana	4170	93	4059	214	4426	-
22a.1-22a.2	42	Bhṛkuṭīsādhana	4171	99	4065	170	4382	-
22a.2-22a.4	43	Maitreyasādhana	4172	123-24	4087-88	283	4433-34	-
22a.4-22b.2	44	Prajñāpāramitāsādhana	4173	79	4042	151	4362	-
22b.2-22b.5	45	Prajñāpāramitāsādhana	4174	80	4043	154	4367	-
22b.5-23a.4	46	Prajñāpāramitāsādhana	4175	-	-	157	4370	-
23a.4-23b.2	47	Prajñāpāramitāsādhana	4176	77	4040	152	4365	-
23b.2-23b.3	48	Saṃkṣiptaprajñāpāramitāsādhana	4177	78	4041	153	4366	-
23b.3-24a.3	49	Caṇḍamahāroṣaṇasādhana	4178	121	4085	85	4300	-
24a.3-24a.5	50	Caṇḍamahāroṣaṇasādhana	4179	122	4086	86	4301	-
24a.5-24b.1	51	Vajrahuṃkārasādhana	4180	147	4112	257	4456	-
24b.1-24b.4	52	Parṇaśabarīsādhana	4181	100	-	148	4360	-
24b.4-25a.4	53	Āryaparṇaśabarīdhāraṇī	4182	103	-	150	4363	-
25a.4-26a.1	54	Āryavajrasarasvatīsādhana	4183	83	4046	161	4373	-
26a.1-26a.4	55	Vighnāntakasādhana	4184	145	4110	281	4455	-
26a.4-26b.1	56	Ekajaṭāsādhana	4185	-	-	126	4339	-

FOLIOS	NO.	TITLE	SŚT	SŚP	SŚPT	SM	SST	OTHERS
26b.1-26b.4	57	Āry<aj>āṅgulīsādhana	4186	103	4066	117	4330	-
26b.4-27a.1	58	Āry<aj>āṅgulīdhāraṇī	4187	104	4067	118	4331	-
27a.1-27a.3	59	Kurukullāsādhana	4188	lacuna	4037	177	4386	-
27a.3-28a.4	60	Tārākalpakrameṇa kurukullāsādhana	4189	lacuna	4030	172	4384	-
28a.4-28b.4	61	Kurukullāsādhana	4190	lacuna	4038	178	4387	-
28b.4-30a.2	62	Oḍḍiyāṇavinirgatakurukullāsādhana	4191	75	4039	179	4388	-
30a.2-30b.3	63	Trailokyavaśaṃkaralokeśvarasādhana	4192	15	3986	36	4249	-
30b.3-31b.2	64	Śrījambhalasādhana	4193	129	4095	289	4441	-
31b.2-32a.4	65	Mahācīnakramatārāsādhana	4194	55	4021-22	101	4316	-
32a.4-34a.2	66	Vajratārāsādhana	4195	52	4019	94	4309	-
34a.2-34b.1	67	Āryaraktayamārisādhana	4196	-	-	269	-	-
34b.1-34b.4	68	Mahāpratisarāsādhana	4197	111	4074	194	4405	-
34b.4-35a.1	69	Uṣṇīṣavijayāsādhana	4198	108	4071	191	4402	-
35a.1-35a.3	70	Āryamahāmāyūrīsādhana	4199	112	4075	197	4408	3941
35a.3-35a.4	71	<Mahāsāhasrapramardanīsādhana>*	4200	113	4076	198	4409	3942
35a.4-35a.4	72	<Mahāmantrānusāriṇīsādhana>*	4201	114	4077	199	4410	3943
35a.4-35a.5	73	<Mahāśītavatīsādhana>*	4202	115	4078	200	4411	3944
35a.5-35b.1	74	<Mahāpratyaṅgirāsādhana>*	4203	117	4080	202	4413	-
35b.1-35b.2	75	<Dhvajāgrakeyūrāsādhana>*	4204	118	4081	203	4414	-
35b.2-35b.3	76	<Aparājitāsādhana>*	4205	119	4082	204	4415	-

FOLIOS	NO.	TITLE	SŚT	SŚP	SŚPT	SM	SST	OTHERS
35b.3-36a.1	77	<Vajragāndhārīsādhana>*	4206	120	4083	205	4416	-
36a.1-36a.4	78	Śrīmahākālasādhana	4207	lacuna	4126	301	4465	-
36a.4-36b.1	79	Vajraśṛṅkhalāsādhana	4208	96	4062	207	4419	-
36b.1-36b.3	80	Mahābalasādhana	4209	148	4113	258	4457	-
36b.3-36b.5	81	Āryasitātapatrā-nāmāparājitāsādhana	4210	109	4072	192	4403	-
36b.5-lacuna	82	<Hayagrīvasādhana>*	4211	135	4100	259	4443	-
lacuna	83	<[Ekānana]dvibhujaherukasādhana>*	4212	lacuna	4114	244	4459	-
lacuna	84	<Kevalanairātmāsādhana>*	4213	152	4116	230	4461	-
lacuna	85	<Nairātmāsādhana>*	4214	153	4117	231	4462	-
lacuna	86	<Kanakavarṇaprajñāpāramitāsādhana>*	4215	-	-	158	4371	-
lacuna	87	<Kalpāmnāyamārīcīsādhana>*	4216	-	-	-	-	-
lacuna-39a.1	88	Saṃkṣiptabhūtaḍāmarasādhana	-	lacuna	4124	264	4463	-
39a.1-39a.5	89	Śrī-oḍḍiyāṇapīṭhavinirgatavajravārāhīsādhana	4217	158	4121	225	-	5129
39a.5-40a.3	90	Śrīvajravilāsinīparaṃparāgatasvādhiṣṭhānakramakurukullā-sādhana	4218	-	-	-	-	-

*Titles 72-77 and 82-87 are supplied from the SŚT.

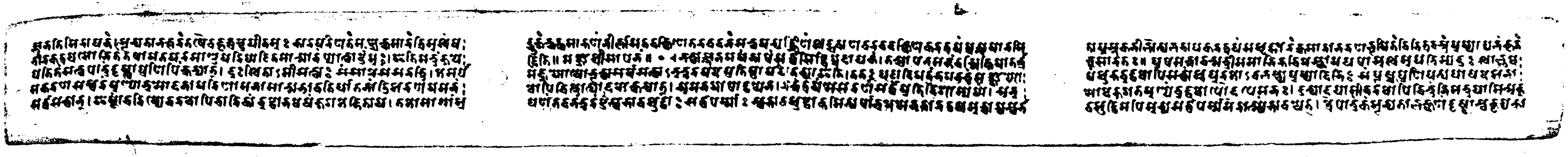
2.1.3 Manuscript 140
(China Library of Nationalities, Beijing)

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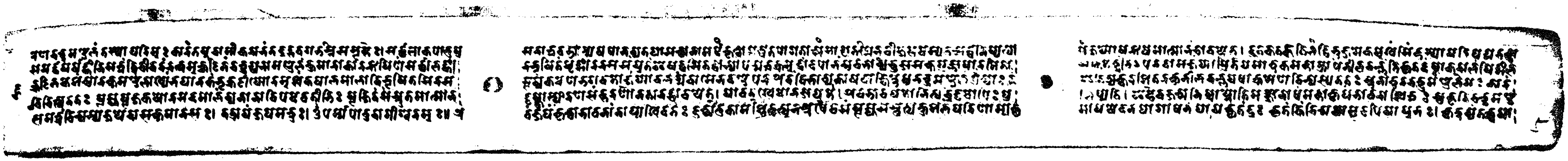
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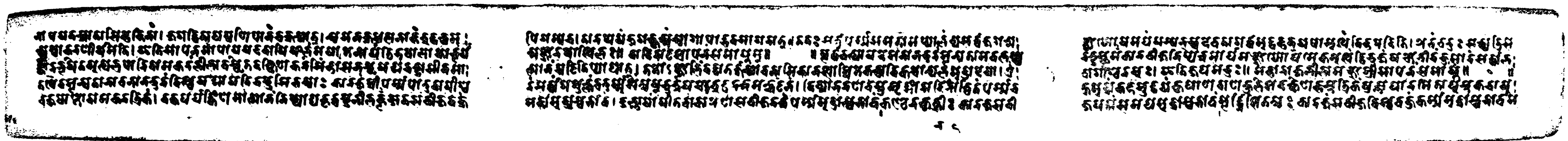
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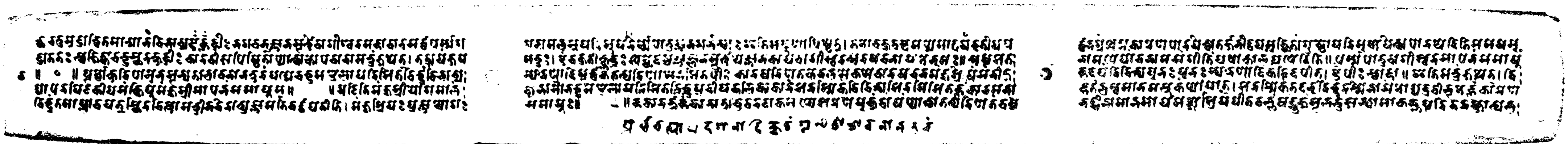
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5b



6a



6b

7a

7b

8a

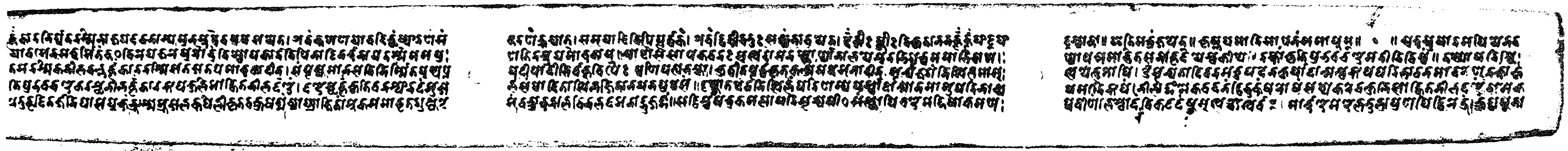
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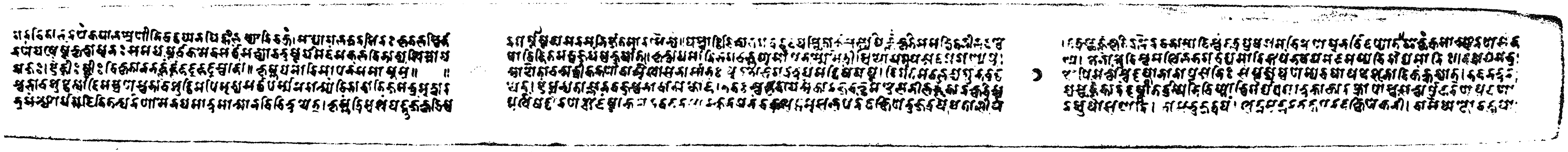
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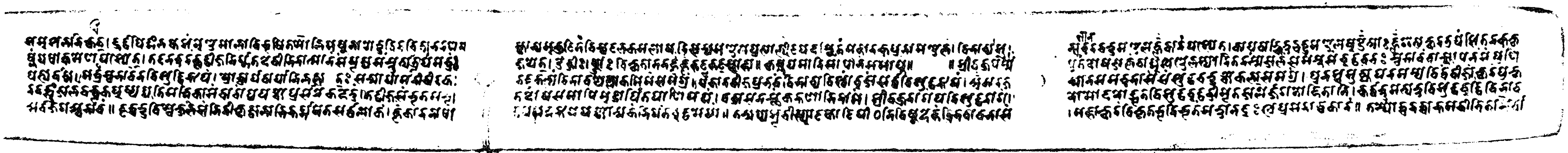
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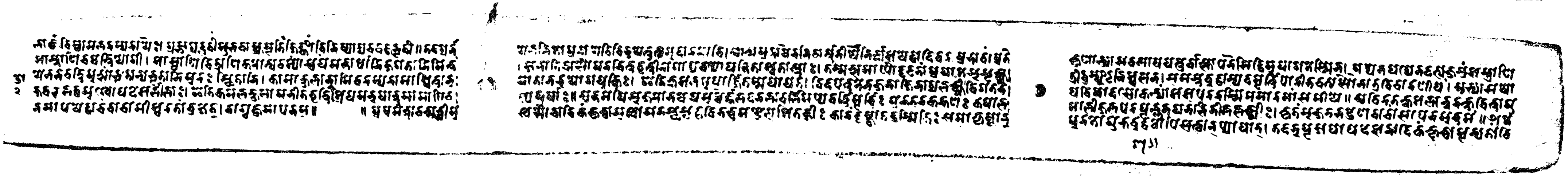
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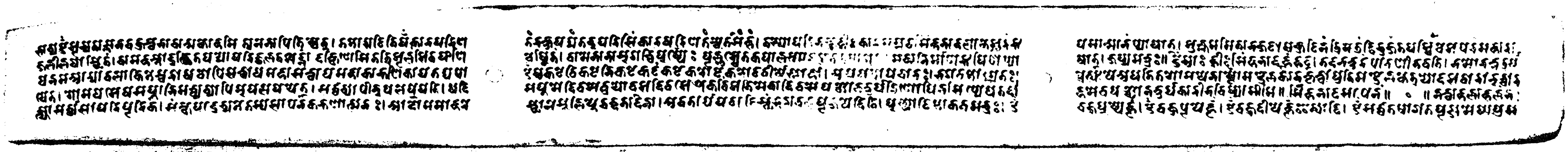
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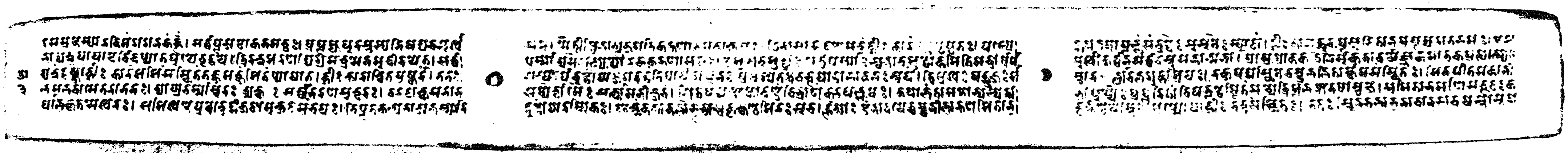
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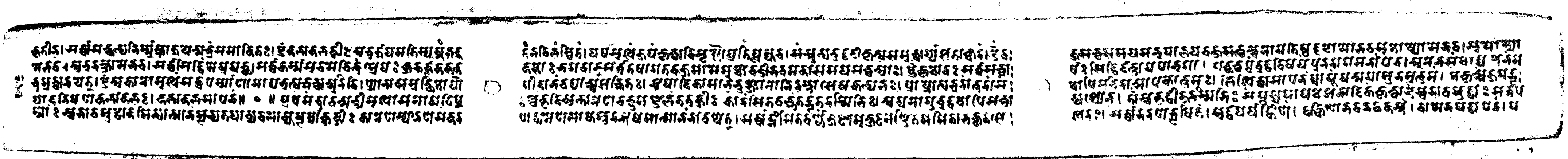
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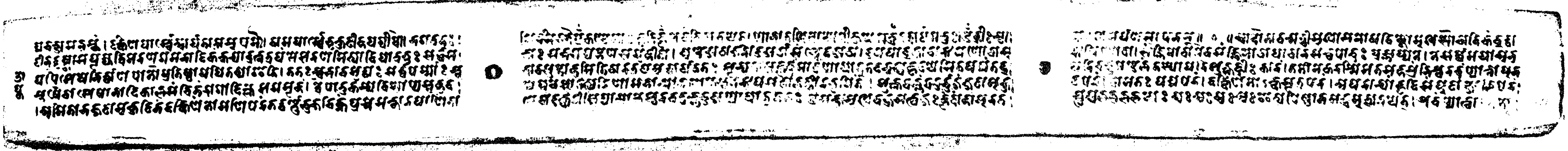
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13b



14a



14b

15a

15b

16a

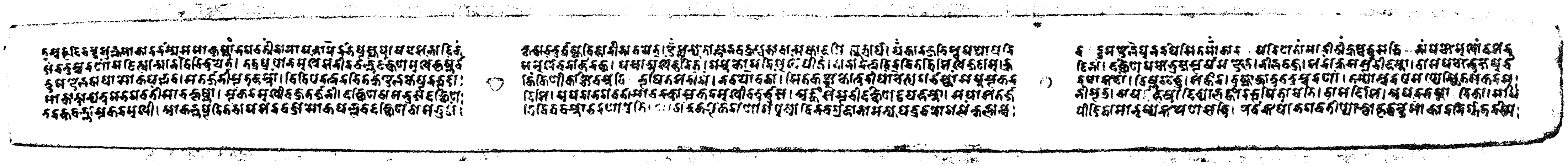
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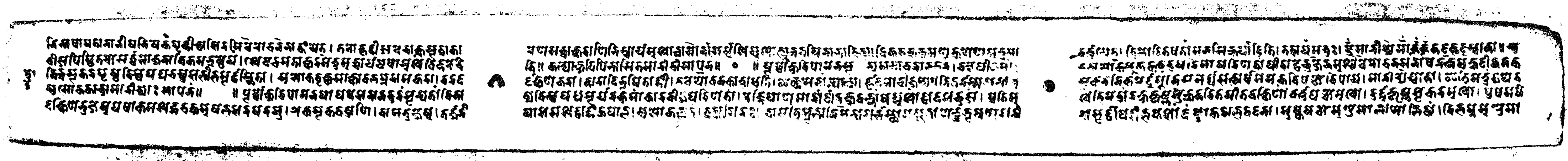
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18a

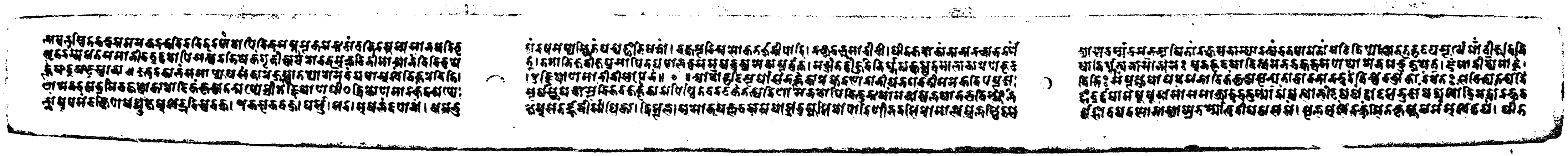
18b



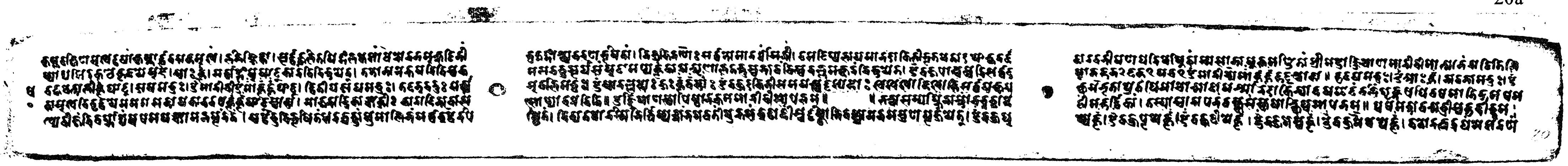
19a



19b



20a



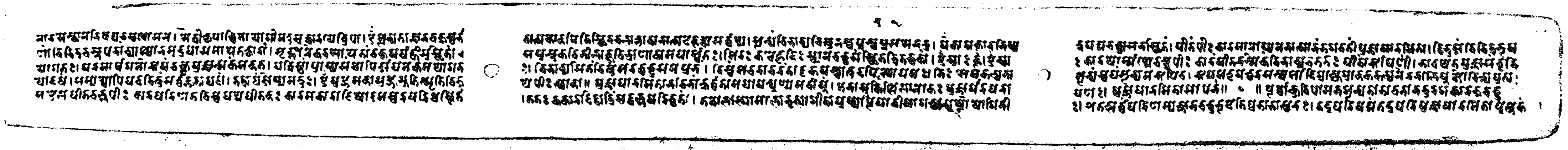
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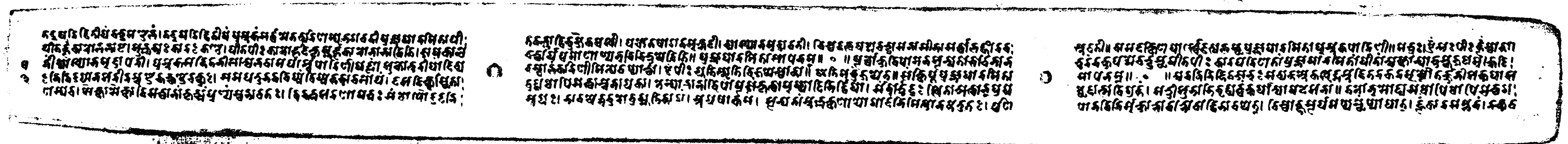
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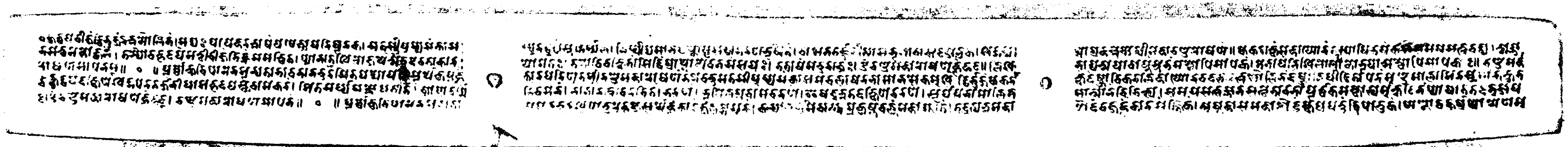
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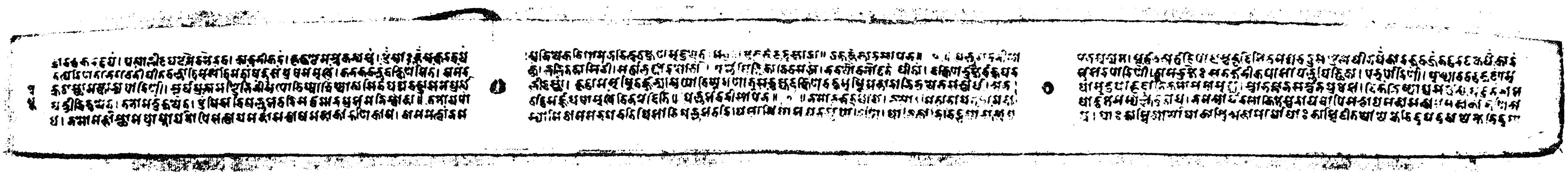
23a



23b



24a



24b

25a

25b

26a

26b

27a

27b

28a

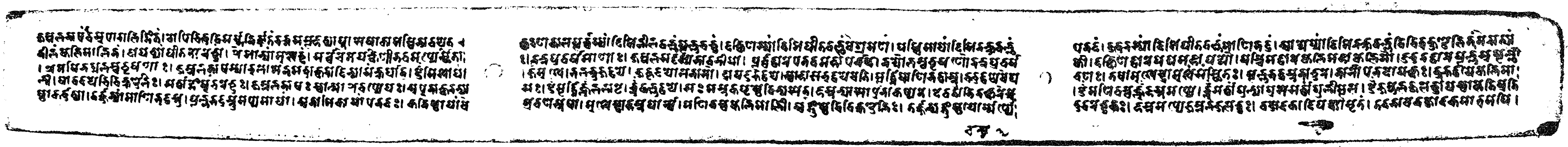
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29a

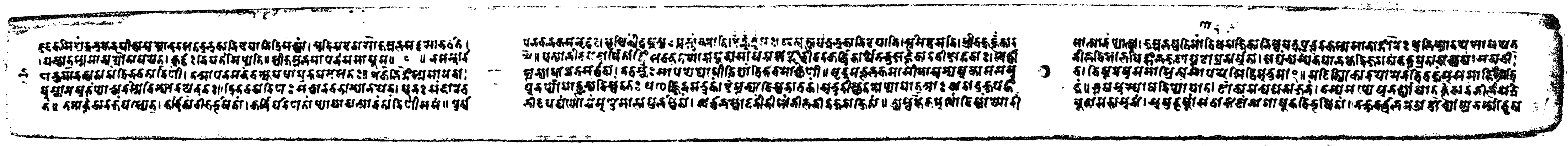
29b

30a

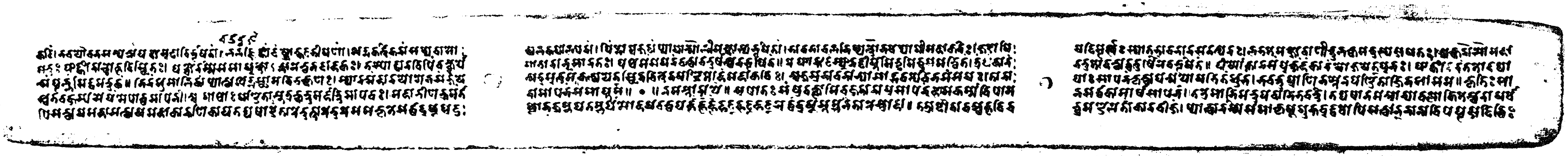
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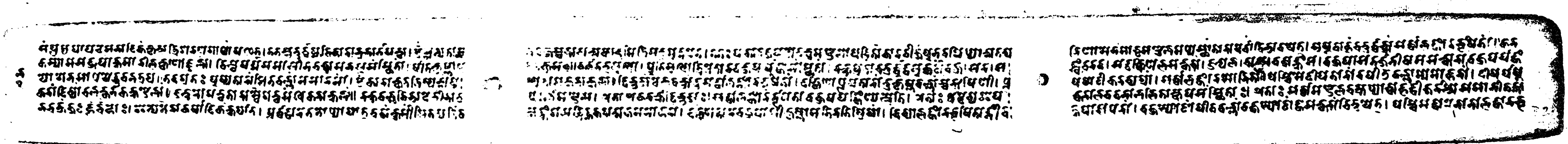
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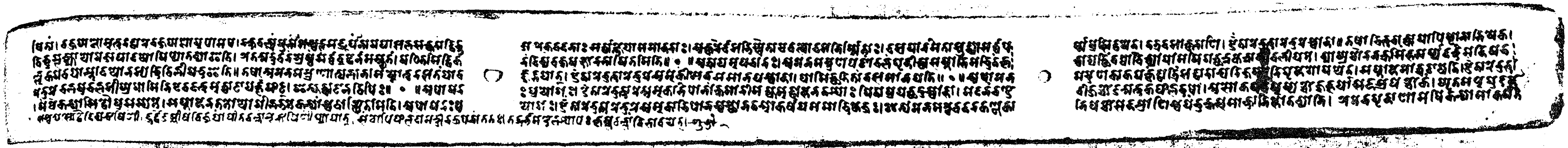
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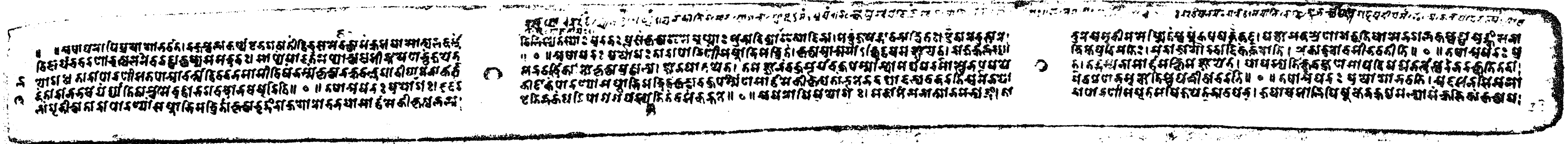
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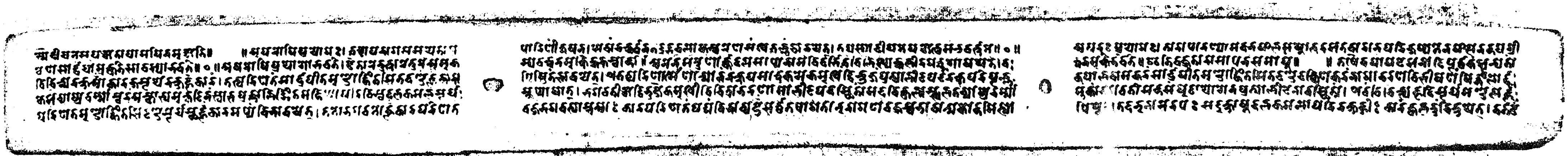
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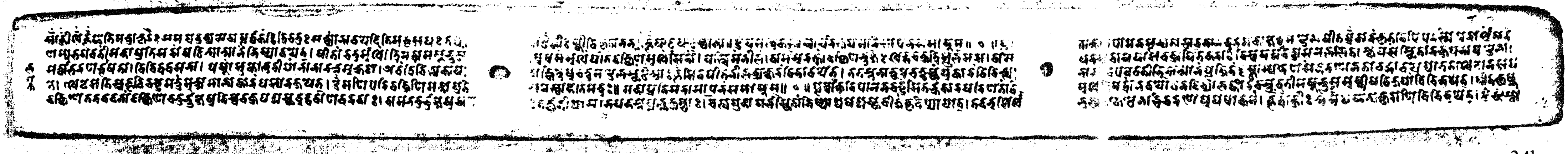
33a



33b



34a



34b

35a

35b

36a

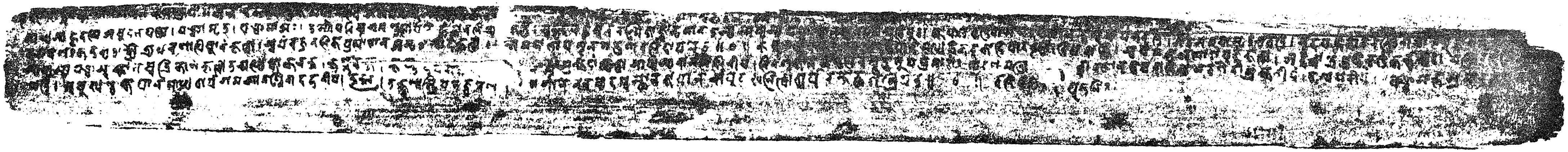
36b

37 - 38 missing

39a

39b

40a



40b

2.2 The *Sādhanaśatapañcāśikā

2.2.1 Description of the manuscript

The palm leaf manuscript preserved in the Cambridge University Library, Add(itional) 1686 is labelled "Sādhana-mālā-Tantra". The inside of one of the wooden covers bears the inscription Sādhanamālā; the manuscript, however, does not contain such a title. The manuscript folios were in disorder and partially numbered incorrectly. There are two sets of paginations, only the second of which is correct.[43] The correct order of folios was established by Thomas, 1903, pp. 14-21, and is listed below:

First set of numbers (incorrect):

lacuna at beginning (seven *sādhanas* missing)

43Aa-52Ab

53Aa-b missing

54Aa-58Aa (number appears on recto!)

Second set of numbers (correct):

34b (verso of 58Aa)

35-43 missing (about five *sādhanas*)

44-77 (46 erroneously omitted from the count)

78 missing

79-113 (on 89b indication of a lacuna in the archetype from which this manuscript was copied; about five *sādhanas* missing)

114 missing

115-137 (129 has been assigned twice)

138-141 missing (at least one *sādhana* missing; possible error in pagination)

142-152

lacuna at end (three *sādhanas* missing)

The folios of the archetype from which the manuscript was copied were already in disorder; the archetype had a lacuna. The folio size is 11 1/2 x 2 inches (29 x 6 cm) with 6 lines per folio. The folios are partially marred with holes or worm-eaten and sometimes repaired with paper and tape at the edges. The date appears on the folio numbered 34a as N.S. 285 (= A.D. 1165).[44] The manuscript has been described by Bendall 1883, p. 174, and Foucher 1905, p. 5. A copy is preserved in the Oriental Institute, Baroda, acc. no. 13138, and was used by Bhattacharya. Since the colophon is lacking we

[43] Cf. Thomas 1903, pp. 4-5.

[44] This date is given by Bendall 1883, p. 174, erroneously as N.S. 287 (= A.D. 1167) and corrected by Bhattacharya in the introduction to his Sādhanamālā edition, vol. 1, p. 93, note 6.

cannot know whether the collection's name was Sādhanaśatapañcāśikā, Sādhanaśatapañcāśat,[45] Sādhanaśatapañcāśatka,[46] Sādhanādhyardhaśataka or something similar, if at all it had a collective title in addition to the titles of the individual *sādhanas*. The Tibetan translation also lacks such a title. It is solely attested to by Bu ston in his Tanjur Index.

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[45] Reconstructed from the Tibetan by Thomas 1903, p. 2.
[46] Reconstructed from the Tibetan by Chandra, preface to his edition of the Rin lhan, p. 3, and 1986, vol. 1, p. 34.

2.2.2. Concordance

FOLIOS	NO.	TITLE	SŚPT	SŚ	SŚT	SM	SST	OTHERS
lacuna	1	<Trisamayarājasādhana>*	3964-65	-	-	1	4221	-
lacuna	2	<Trisamayarājasādhana>*	3966-68	-	-	2	4222	-
lacuna	3	<Vajrāsanasādhana>*	3969	1	4127	3	4223	-
lacuna	4	<Vajrāsanasādhana>*	3970	-	-	4	4224	-
lacuna	5	<Simhanādasādhana>*	3976	-	-	20	4238	-
lacuna	6	<Simhanādadhāraṇī>*	3977	-	-	21	4238	-
lacuna	7	<Simhanādasādhana>*	3978	20	4150	22-23	4239	-
lacuna-43Aa.2	8	Hālāhalalokeśvarasādhana	3979	-	-	27	4241	-
43Aa.2-44Ab.3	9	Hālāhalasādhana	3980	21	4151	29	4242	-
44Ab.3-45Aa.4	10	Padmanarteśvaralokanāthasādhana	3981	26	4156	30	4244	-
45Aa.4-45Ab.2	11	Padmanarteśvarasādhana	3982	-	-	32	4245	-
45Ab.2-45Ab.5	12	Harihariharivāhanodbhavasādhana	3983	-	-	33	4246	-
45Ab.6-46Ab.6	13	Harihariharivāhanodbhavasādhana	3984	24	4154	34	4247	-
46Ab.6-47Ab.4	14	Uḍḍiyānakrameṇa trailokyavaśaṃkaralokeśvarasādhana	3985	-	-	35	4248	-
47Ab.5-49Aa.2	15	Uḍḍiyānavinirgatatrailokyavaśaṃkaralokeśvarasādhana	3986	63	4192	36	4249	-
49Aa.2-49Ab.2	16	Raktalokeśvarasādhana	3987	-	-	37	4250	-

FOLIOS	NO.	TITLE	SŚPT	SŚ	SŚT	SM	SST	OTHERS
49Ab.2-50Aa.2	17	Māyājālakramāryāvalokiteśvarasādhana	3988	27	4220	40	4253	-
50Aa.3-51Aa.5	18	Āryaṣaḍakṣarīmahāvidyāsādhana	3971	23	4153	6	4226	-
51Aa.5-52Aa.5	19	Āryaṣaḍakṣarīmahāvidyālokeśvarabhaṭṭārakopadeśa-paramparāyātasādhanavidhi	3972-73	-	-	11-12	4229	-
52Aa.5-lacuna	20	<Khasarpaṇasādhana>*	3974	-	-	13	4230	-
lacuna-55Ab.2	21	Khasarpaṇasādhana	3975	-	-	14	4231	-
55Ab.2-56Aa.5	22	Nīlakaṇṭhāryāvalokiteśvarasādhana	-	-	-	39	4252	-
56Aa.5-56Ab.2	23	Lokanāthasādhana	-	-	-	18	4236	-
56Ab.2-58Aa.7	24	Sthiracakrasādhana	3989	2	4129	44	4259	-
34b.1- lacuna	25	<Sthiracakrasādhana>*	3990	3	4130	45	4260	-
lacuna	26	<Vādirāṭsādhana>*	3991	6	4135	51	4266	-
lacuna	27	<Vādirāṭsādhana>*	3992	-	-	52	4267	-
lacuna	28	<Arapacanasādhana>*	3993	4	4132	55	4270	-
lacuna	29	<Arapacanasādhana>*	3994	-	4131	56	4271	-
lacuna	30	<Sadyo'nubhavārapacanasādhana>*	3995	14	4145	58	4273	-
lacuna - 44a.1	31	Vajrānaṅgasādhana	3996-97	-	-	59	4274	-
44a.1-47a.3	32	Vajrānaṅgasādhana	3998	11	4140	60	4275	-
47a.3-48a.1	33	Dharmadhātuvāgīśvarasādhana	3999	8	4141	61	4276	-
48a.1-48a.5	34	Dharmadhātuvāgīśvarasādhanavaśyavidhi	4000	-	-	62	4277	-

FOLIOS	NO.	TITLE	SŚPT	SŚ	SŚT	SM	SST	OTHERS
48a.5-48b.4	35	Dharmadhātuvāgīśvarasādhana	4001	-	-	64	4279	-
48b.4-50a.4	36	Vāksādhana	4002	19	4149	66	4281	-
50a.4-50b.1	37	Vāksādhana	4003	-	-	68	4283	-
50b.1-50b.5	38	Mahārājalīlamañjuśrīsādhana	4004	7	4136	69	4284	-
50b.5-52b.6	39	Āryasiddhaikavīrasādhana	4005	12	4143	71	4286	-
52b.6-54b.4	40	Alimanmathasādhana	4007	-	-	73	4288	-
54b.4-55a.2	41	Vaśyādhikāramañjuśrīsādhana	4008	-	-	75	4289	-
55a.2-55a.5	42	Mañjuśrīsādhana	4009	5	4133	76	4290	-
55a.5-55b.1	43	Vidyādharapiṭakīyasaṃkṣiptamañjuśrīsādhana	4010	9	4137	77	4291	-
55b.1-55b.5	44	Prajñāvṛddhividhi	4011-12	10	4139	79	4294	-
55b.5-57b.3	45	Mañjuśriyaprajñācakra	4013	13	4144	80	4295	-
57b.3-57b.6	46	Āryakhadiravaṇītārāsādhana	4014	30	4159	89	4304	-
57b.6-58a.5	47	Mahattarītārāsādhana	4015	-	-	90	4305	-
58a.6-59a.1	48	Sarvārthasādhanyā<ḥ> āryaprasannatārāyāḥ sādhana	4084	-	-	114	4328	-
59a.2-59b.1	49	Tārāsādhana	4016	-	-	91	4306	-
59b.1-60a.6	50	Sitatārāsādhana	4024	31	4160	103	4318	4495
60a.6-63b.6	51	Vajratārāsādhana	4018	-	-	93	4308	-
63b.6-67b.6	52	Vajratārāsādhana	4019	66	4195	94	4309	-
67b.6-73a.2	53	Vajratārāsādhana	-	-	-	95	-	-

FOLIOS	NO.	TITLE	SŚPT	SŚ	SŚT	SM	SST	OTHERS
73a.2-73b.2	54	Mahācīnakramatārāsādhana	4020	-	-	100	4315	-
73b.2-75a.2	55	Mahācīnakramatārāsādhana	4021-22	65	4194	101	4316	-
75a.2-75b.1	56	Mṛtyuvañcanatārāsādhana	4023	-	-	102	4317	-
75b.1-75b.5	57	Tārāsādhana	4017	28	4157	92	4307	-
75b.5-76a.5	58	Sitatārāsādhana	4025	29	4158	104	4319	-
76a.5-76b.6	59	Śuklatārāsādhana	4026	-	-	105	4320	-
76b.6-77b.3	60	Āryajāṅgulītārāsādhana	4027	-	-	106	4321	-
77b.3-79b.2	61	Dhanadatārāsādhana	4028	-	-	107	4322	-
79b.2-81b.5	62	Sragdharāyā<ḥ> stutividhi	-	-	-	109	-	-
81b.5-82b.1	63	Mahāśrītāriṇyāḥ sādhana	-	-	-	116	-	-
82b.1-85a.1	64	Śuklaikajaṭāsādhana	-	-	-	128	-	-
85a.1-85b.4	65	<Kuru>kullāsādhana	4033	-	-	188	4399	-
85b.4-86a.5	66	Kurukullāsādhana	4034	-	-	173	4393	-
86a.5-87b.3	67	Kurukullāsādhana	4035	-	-	174	4394	-
87b.3-88a.6	68	Bhramarīyogakurukullāsādhana	4036	-	-	175	4395	-
88a.6-89b.4	69	<Tārodbhavakurukullāsādhana>*	4029	-	-	171	4383	-
lacuna in archetype	70	<Kurukullāsādhana>*	4030	60	4189	172	4384	-
lacuna in archetype	71	<Upadeśa>*	4031	-	-	171	4385	-
lacuna in archetype	72	<Upadeśāntara>*	4032	-	-	171	-	-

FOLIOS	NO.	TITLE	SŚPT	SŚ	SŚT	SM	SST	OTHERS
lacuna in archetype	73	<Kurukullāsādhana>*	4037	59	4188	177	4386	-
lacuna in archetype	74	<Kurukullāsādhana>*	4038	61	4190	178	4387	-
89b.4-92a.4	75	Uḍḍiyānavinirgatakurukullāsādhana	4039	62	4191	179	4388	-
92a.4-94a.6	76	Sitakurukullāsādhana	-	-	-	185	-	-
94a.6-95a.1	77	Kanakavarṇaprajñāpāramitāsādhana	4040	47	4176	152	4365	-
95a.1-95a.4	78	Saṃkṣiptaprajñāpāramitāsādhana	4041	48	4177	153	4366	-
95a.4-95b.5	79	Prajñāpāramitāsādhana	4042	44	4173	151	4362	-
95b.5-96b.2	80	Prajñāpāramitāsādhana	4043	45	4174	154	4367	-
96b.2-97b.3	81	Mahāsarasvatīsādhana	4044	-	-	162	4374	-
97b.3-98a.1	82	Vajrasarasvatīsādhana	4045	-	-	163	4375	-
98a.1-99b.1	83	Āryavajrasarasvatīsādhana	4046	54	4183	161	4373	-
99b.1-100b.1	84	Kalpoktasitamārīcīsādhana	4047	-	-	132	4344	-
100b.1-100b.5	85	Aśokakāntāmārīcyāḥ sādhana	4048	35	4164	133	4345	-
100b.5-102b.1	86	Kalpoktamārīcīsādhana	4049	33	4162	134	4346	-
102b.1-103a.	87	Raktamārīcīsādhana	4050	-	-	136	4348	-
103a.3-104b.4	88	Mārīcīsādhana	4051	-	-	137	4349	-
104b.5-105a.6	89	U<ḍ>ḍiyānamārīcīsādhana	4052	32	4161	138	4350	-
105a.6-106a.4	90	U<ḍ>ḍiyānamārīcīsādhana	4053	36	4165	139	4351	-
106a.5-107b.1	91	Uḍḍiyānasvādhiṣṭhānakramamārīcīsādhana	4054	37	4166	140	4352	-

FOLIOS	NO.	TITLE	SŚPT	SŚ	SŚT	SM	SST	OTHERS
107b.1-108a.2	92	Vasudhārāsādhana	4058	-	-	213	4425	-
108a.2-108a.5	93	Vasudhārāsādhana	4059	41	4170	214	4426	-
108a.5-108b.2	94	Vasudhārāsādhana	4060	-	-	215	4427	-
108b.2-108b.6	95	Vasudhārādhāranyupadeśa	4061	-	-	216	4428	-
109a.1-109a.4	96	Vajraśṛṁkhalāsādhana	4062	79	4208	207	4419	-
109a.4-109b.2	97	Āmnāyāntareṇa vajraśṛṁkhalāsādhana	4063	-	-	208	4420	-
109b.2-109b.5	98	Bhṛkuṭīsādhana	4064	-	-	169	4381	-
109b.5-110a.2	99	Bhṛkuṭīsādhana	4065	42	4171	170	4382	-
110a.3-110b.4	100	Parṇaśabarīsādhana	-	52	4181	148	4360	-
110b.4-111a.2	101	Parṇaśabarīsādhana	-	-	-	149	4361	-
111a.2-112a.2	102	Āryaparṇaśabarīdhāraṇī	-	53	4182	150	4363	-
112a.2-112b.4	103	Āryajāṅgulīsādhana	4066	57	4186	117	4330	-
112b.4-113a.2	104	Āryajāṅgulīdhāraṇī	4067	58	4187	118	4331	-
113a.2-113a.6	105	Āryajāṅgulīsādhana	4068	-	-	119	4332	-
113a.6-113b.5	106	Cundāsādhana	4069	-	-	131	4343	-
113b.5-115a.1	107	Āryaikajaṭāsādhana	4070	-	-	125	4338	-
115a.1-115a.5	108	Usnīsavijayāsādhana	4071	69	4198	191	4402	-
115a.6-115b.4	109	Āryasitātapatrāparājitāsādhana	4072	81	4210	192	4403	-
115b.4-116a.3	110	Vajracarcikāsādhana	4073	-	-	193	4404	-

FOLIOS	NO.	TITLE	SŚPT	SŚ	SŚT	SM	SST	OTHERS
116a.3-116b.3	111	Mahāpratisarāsādhana	4074	68	4197	194	4405	-
116b.3-117a.2	112	Āryamāyūrīsādhana	4075	70	4199	197	4408	3941
117a.2-117a.5	113	Āryamahāsāhasrapramardanīsādhana	4076	71	4200	198	4409	3942
117a.5-117b.1	114	Āryamahāmantrānusārinīsādhana	4077	72	4201	199	4410	3943
117b.1-117b.3	115	Āryamahāśītavatīsādhana	4078	73	4202	200	4411	3944
117b.3-118a.3	116	<Mahāpañcarakṣāsādhana>*	4079	-	-	201	4412	-
118a.3-118a.5	117	<Mahāpratyaṅgirāsādhana>*	4080	74	4203	202	4413	-
118a.5-118b.1	118	<Dhvajāgrakeyūrāsādhana>*	4081	75	4204	203	4414	-
118b.1-118b.4	119	<Aparājitāsādhana>*	4082	76	4205	204	4415	-
118b.4-118b.6	120	<Vajragāndhārīsādhana>*	4083	77	4206	205	4416	-
118b.6-120a.6	121	Caṇḍamahāroṣaṇasādhana (sakalpa)	4085	49	4178	85	4300	-
120a.6-120b.4	122	Caṇḍamahāroṣaṇasādhana	4086	50	4179	86	4301	-
120b.5-121a.2	123	Maitreyasādhana	4087	43	4172	283	4433	-
121a.2-121a.6	124	Maitreyasādhana	4088	43	4172	283	4434	-
121a.6-122a.4	125	Jambhalasādhana	4090	-	-	284	4436	-
122a.4-123b.3	126	Jambhalasādhana	4091	-	-	285	4440	-
123b.3-124a.3	127	Saṃkṣiptaśrījambhalasādhana	4093	39	4168	287	4438	-
124a.3-124b.3	128	Saṃkṣiptajambhalasādhana	4094	-	-	288	4439	-
124b.3-126a.5	129	Śrījambhalasādhana	4095	64	4193	289	4441	-

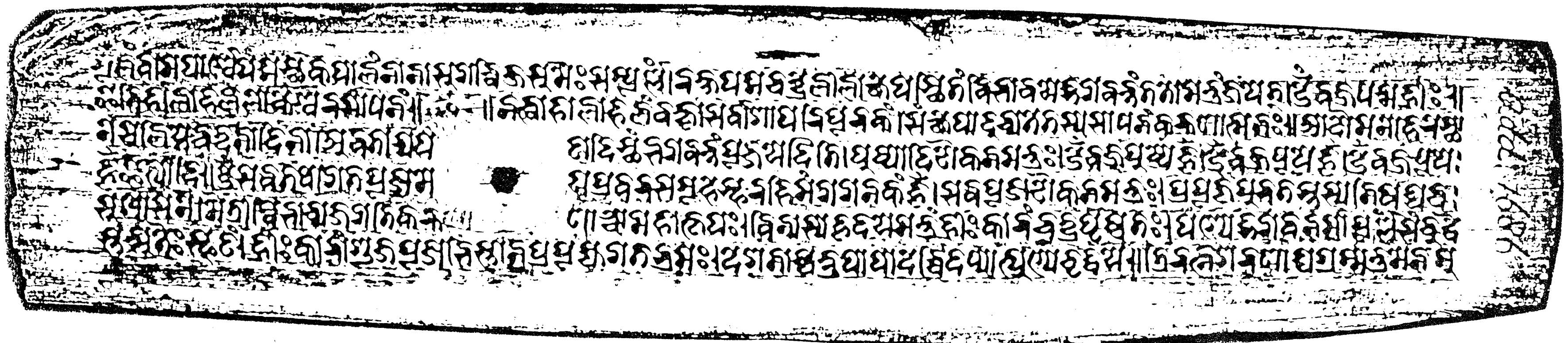
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126a.5-126b.2	130	<Jambhalasādhana>*	4092	-	-	286	4437	-
126b.3-126b.4	131	Dhārājambhalopadeśa	4096	-	-	290	4442	-
126b.4-126b.6	132	Jambhalasyopadeśa	4097	-	-	290	4442	-
126b.6-127b.2	133	Ucchuṣmajambhalasādhana	4169	-	-	291	-	-
127b.2-128b.1	134	Ucchuṣmajambhalabhāvanāpānīyapariṇāmanākrama	-	-	-	294	-	-
128b.1-128b.5	135	Hayagrīvasādhana	4100	82	4211	259	4443	-
128b.5-129(I)a.4	136	Trailokyavijayasādhana	4101	-	-	262	4446	-
129(I)a.4-129(I)b.3	137	Vajrajvālānalārkasādhana	4102	-	-	263	4447	-
129(I)b.3-129(II)a.2	138	Paramāśvasādhana	4103	-	-	261	4447	-
129(II)a.3-130a.2	139	Āryaraktayamārisādhana	4104	-	-	268	4491	-
130a.2-130a.6	140	Kṛṣṇayamārisādhana	-	15	4146	274	-	-
130a.6-131b.1	141	Kṛṣṇayamārisādhana	4106	-	-	276	4451	-
131b.1-133a.1	142	Kṛṣṇayamārisādhana	-	-	-	277	-	-
133a.2-133b.6	143	Yamāntakasādhana	4107, 4108	-	-	279	4452, 4453	-
133b.6-135a.4	144	Yamāntakasādhana	4109	-	-	280	4454	-
135a.4-135b.6	145	Vighnāntakasādhana	4110	55	4184	281	4455	-
135b.6-136a.2	146	<Balividhi>*	4111	-	-	282	4455	-
136a.2-136a.5	147	Vajrahumkārasādhana	4112	51	4180	257	4456	-

FOLIOS	NO.	TITLE	SŚPT	SŚ	SŚT	SM	SST	OTHERS
135a.5-136b.3	148	Mahābalasādhana	4113	80	4209	258	4457	-
136b.3-137b.6	149	<Hevajrasādhana>*	4115	-	-	245	4460	-
lacuna	150	<Herukasādhana>*	4114	lacuna	4212	244	4459	-
142a.1-144a.1	151	Samksiptasampūrnavispastakramasamgatabhūtadāmaropāyikā	4125	-	-	266	4464	-
144a.1-144a.5	152	Kevalanairātmyāsādhana	4116	lacuna	4213	230	4461	-
144a.5-144b.3	153	Nairātmāsādhana	4117	lacuna	4214	231	4462	-
144b.3-148b.2	154	Prajñālokasādhana	4118	-	-	218	4430	-
148b.2-149b.2	155	Vajravārāhīsādhana	4118	-	-	219	4431	-
149b.2-151a.3	156	<Vajravārāhīsādhana>*	4119	-	-	221	4432	-
151a.3-151b.4	157	Śrīvajravārāhīkalpa	4120	-	-	224	4432	-
151b.4-152a.4	158	Śrī-uddiyānavajrapīthavinirgatavajravārāhīsādhana	4121	89	4217	225	-	5129
152a.4-lacuna	159	<Saṃkṣiptavajravārāhīsādhana>*	4122	-	-	226	-	5130
lacuna	160	Vajrayoginīsādhana	4123	-	-	232	-	2255, 5131
lacuna	161	<Śrībhūtaḍāmarasaṃkṣiptasādhana>*	4124	88	-	264	4463	-
lacuna	162	<Mahākālasādhana>*	4126	78	4207	301	4465	-

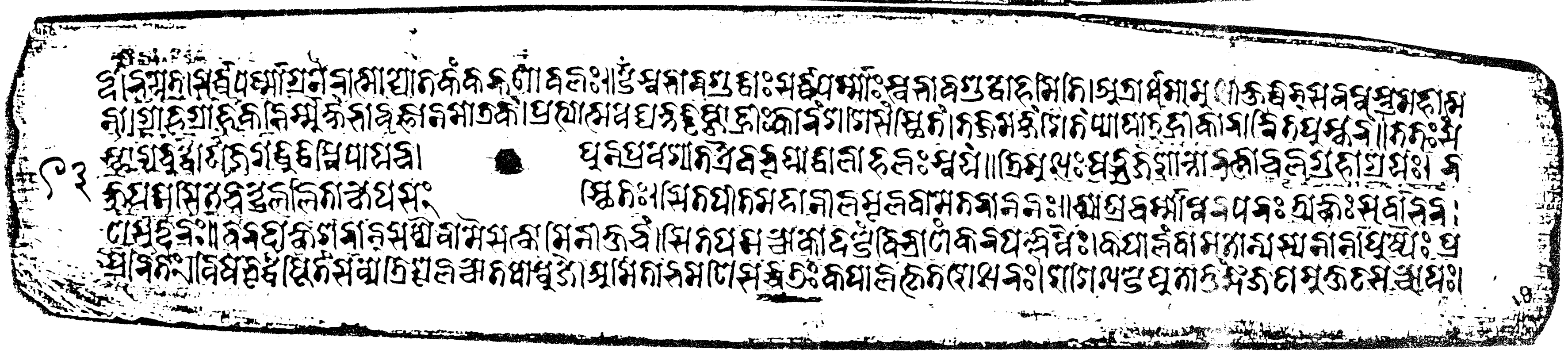
*Titles 1-2 and 116 are taken from the SM, titles 3-7, 20, 25-30, 69-74, 117-120, 130, 146, 149-150, 156, 159, and 161-162 from the SŚPT.

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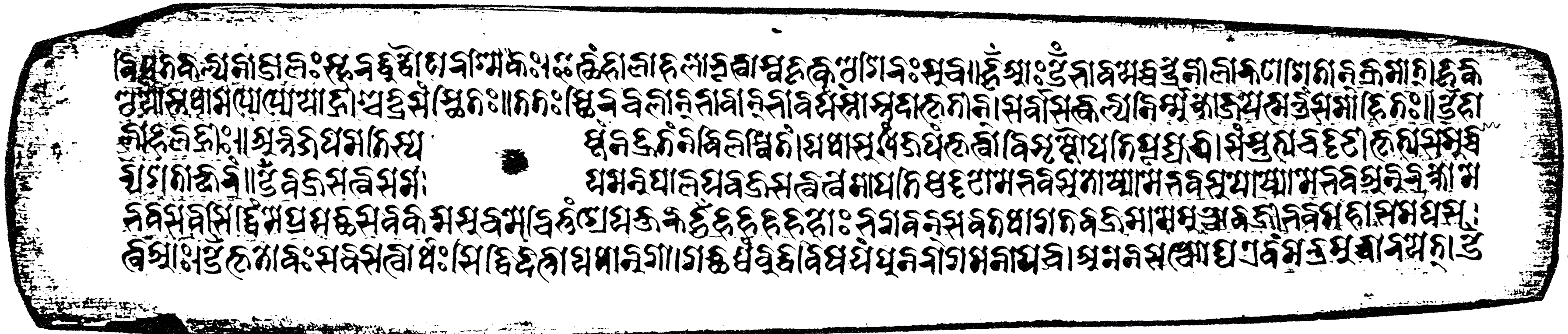
lacuna



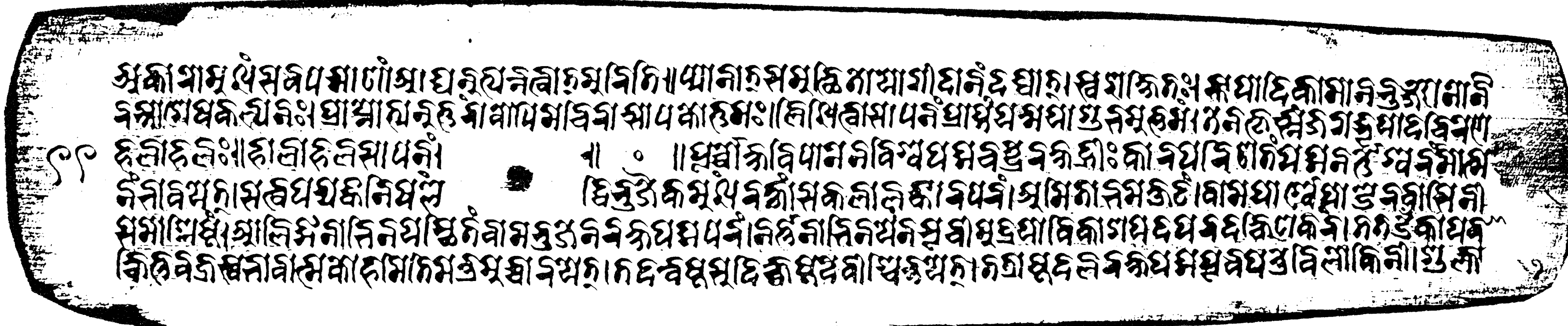
43Aa



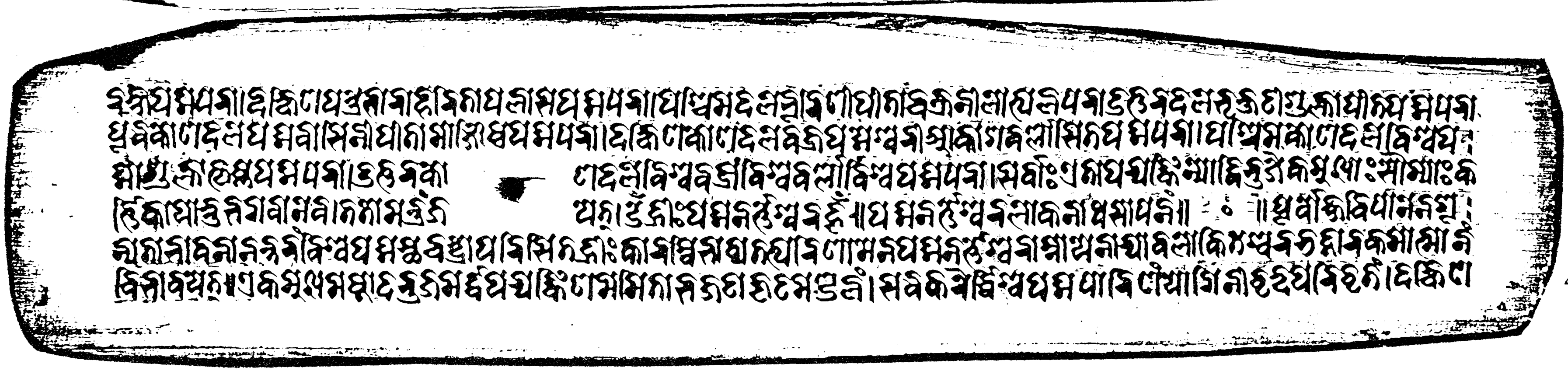
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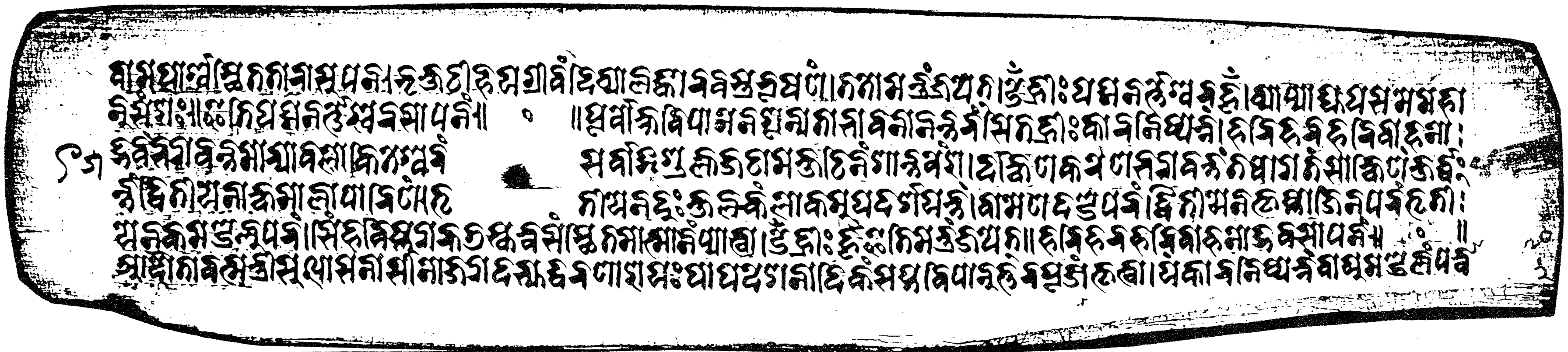
44Aa



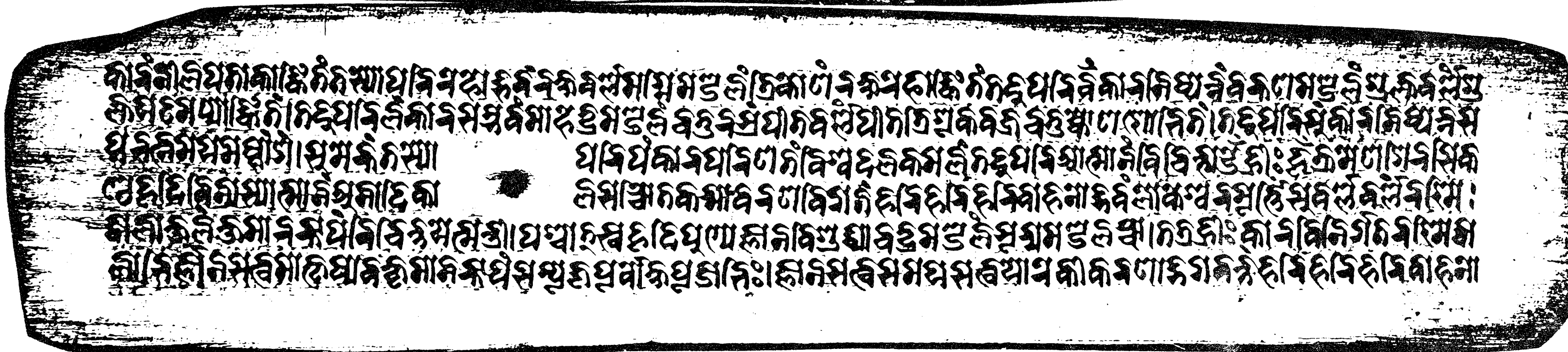
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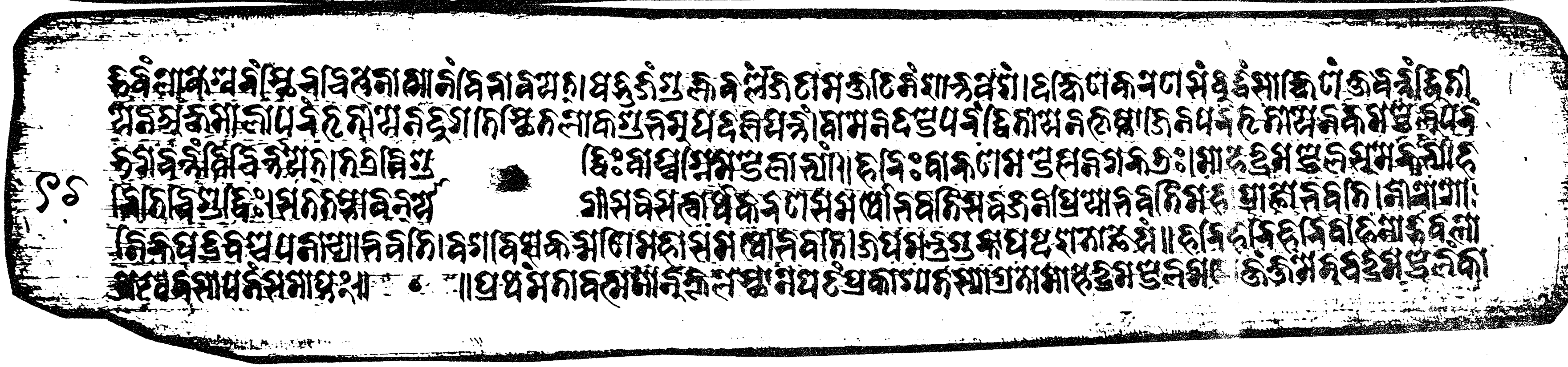
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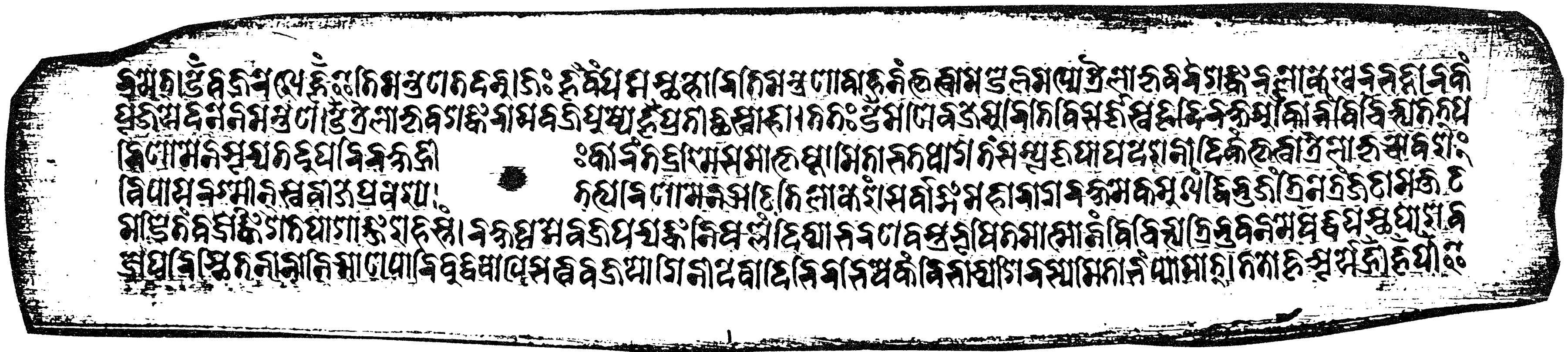
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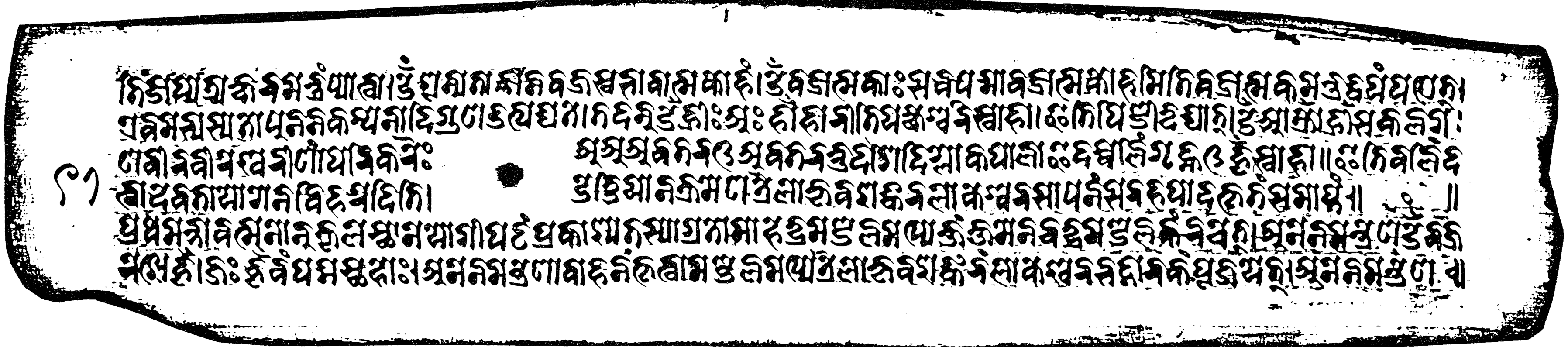
46Aa



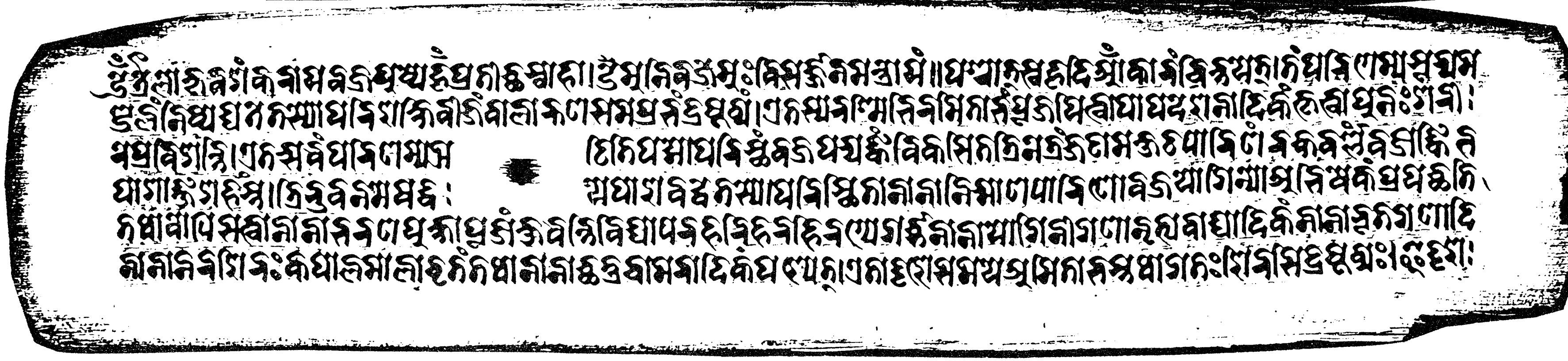
46Ab



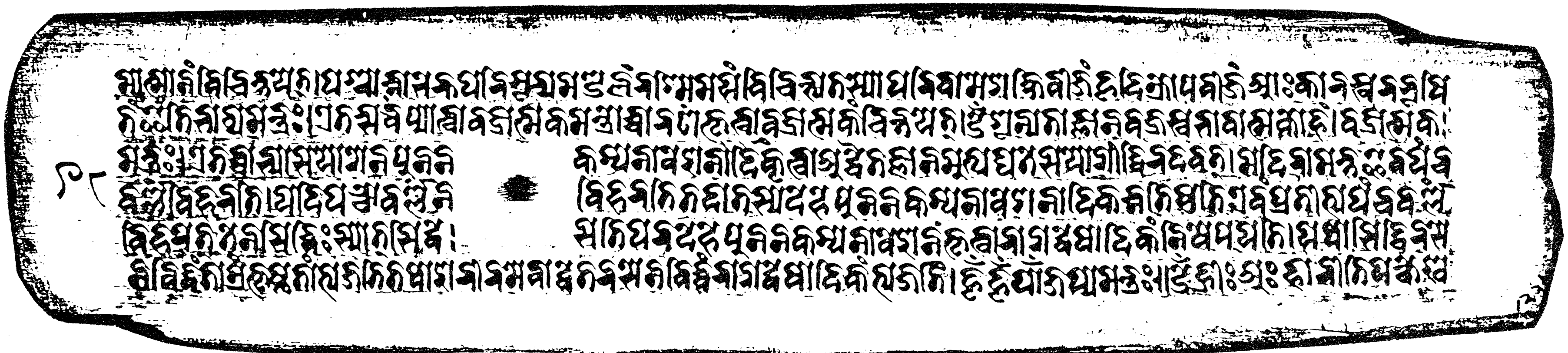
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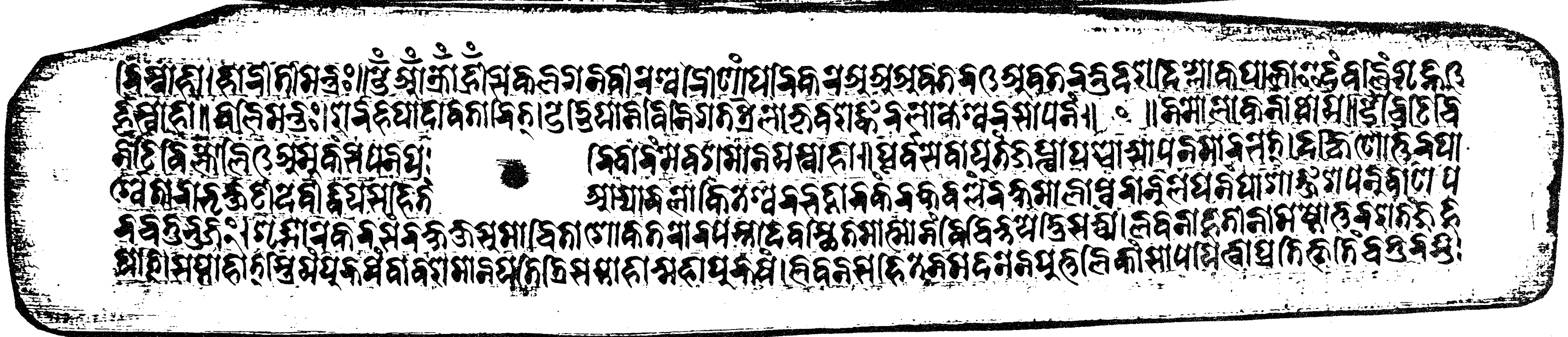
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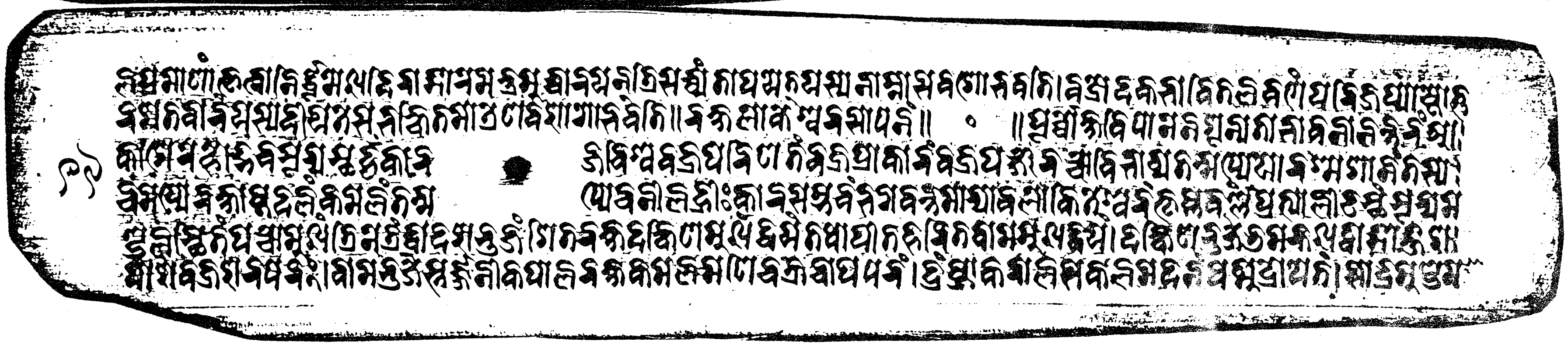
48Aa



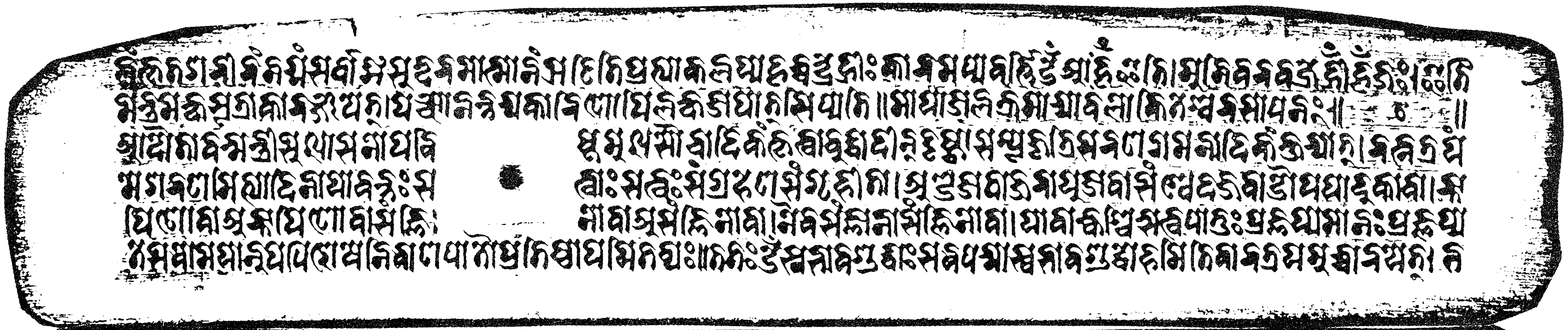
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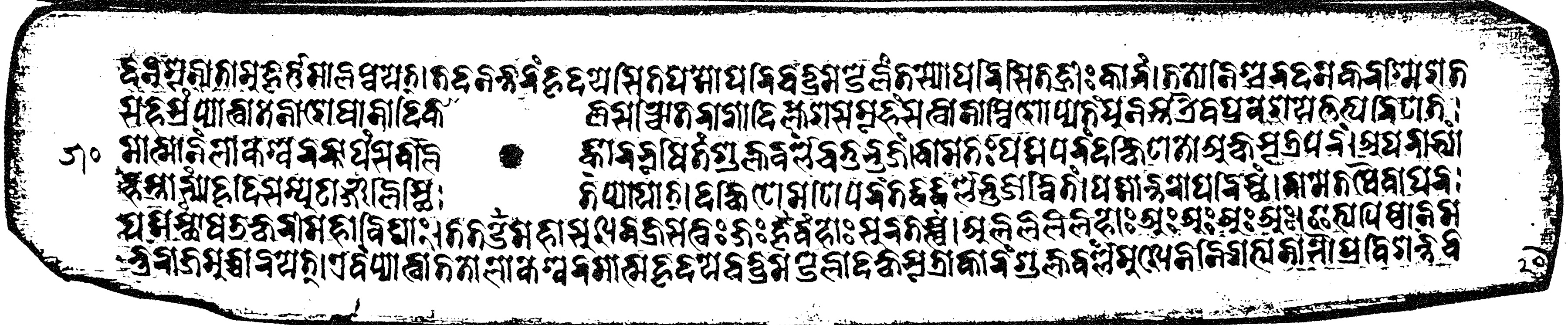
49Aa



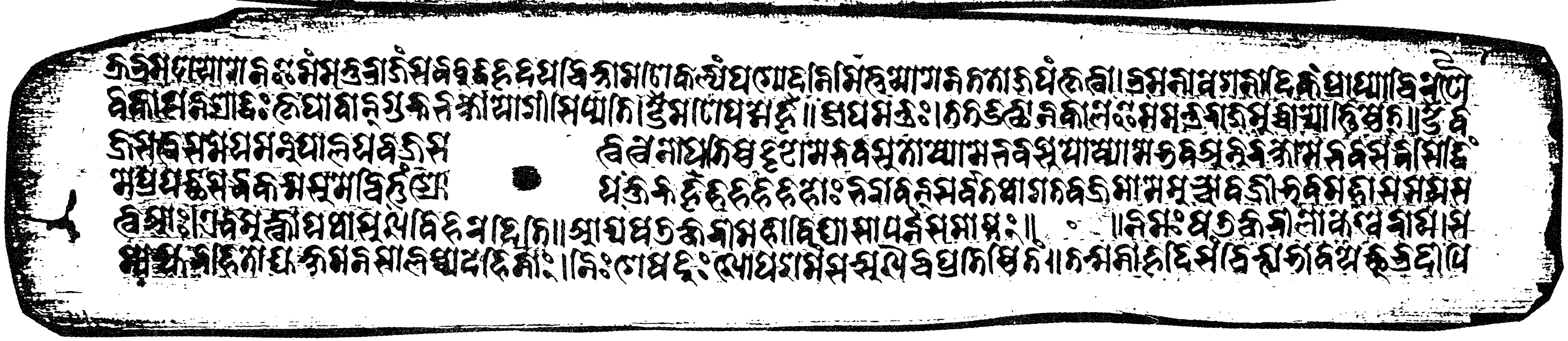
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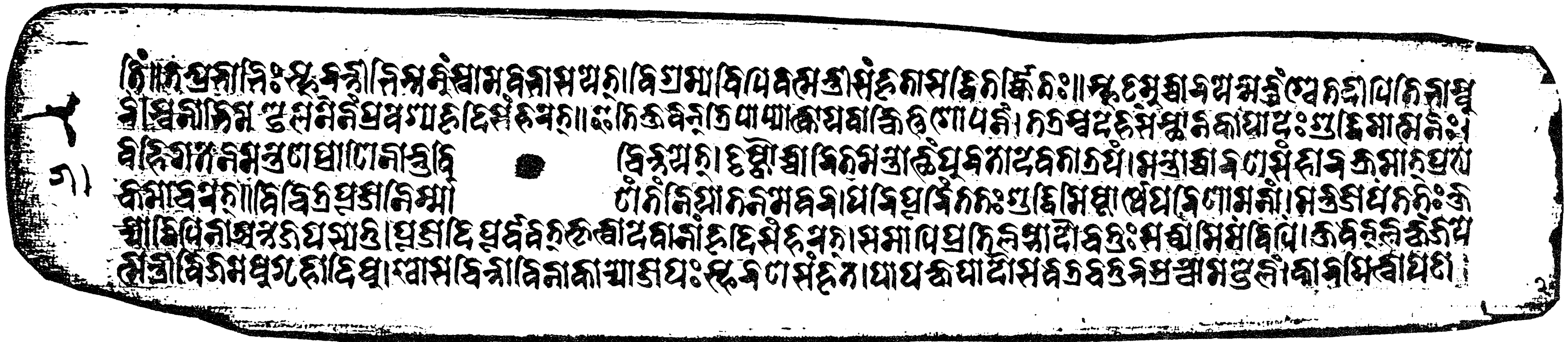
50Aa



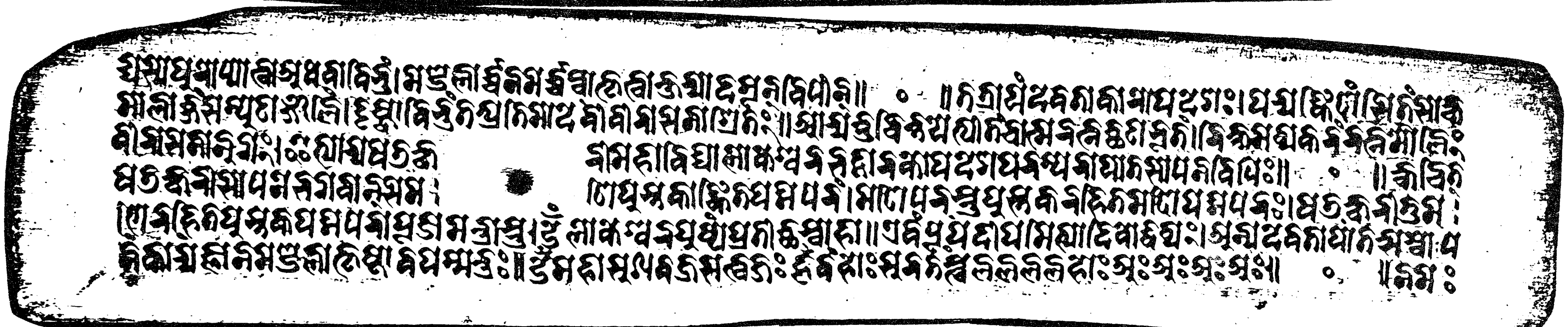
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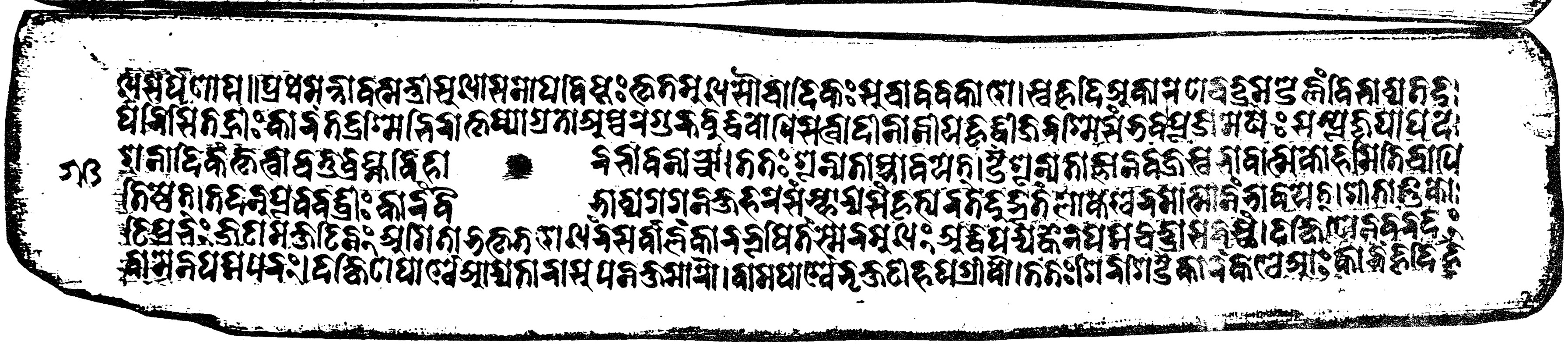
51Aa



51Ab

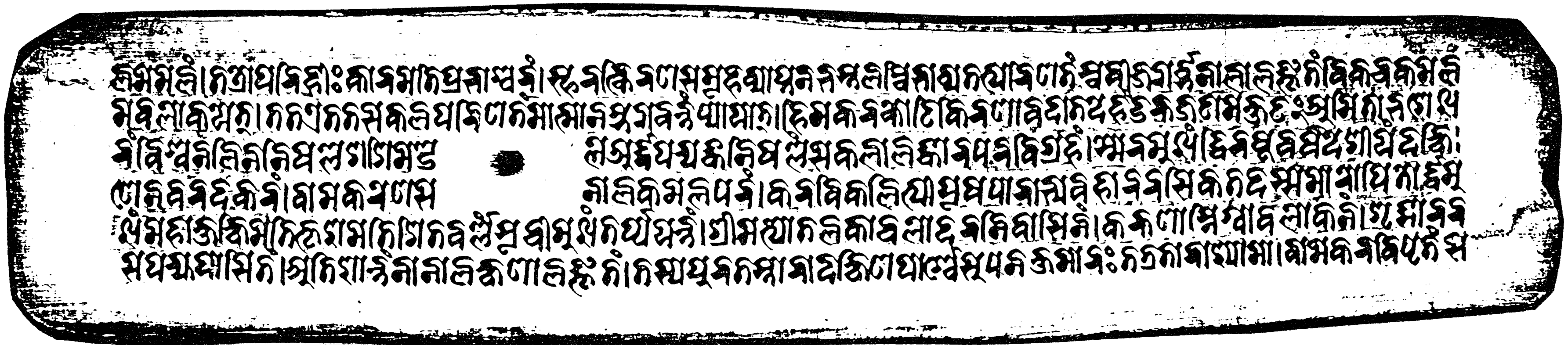


52Aa

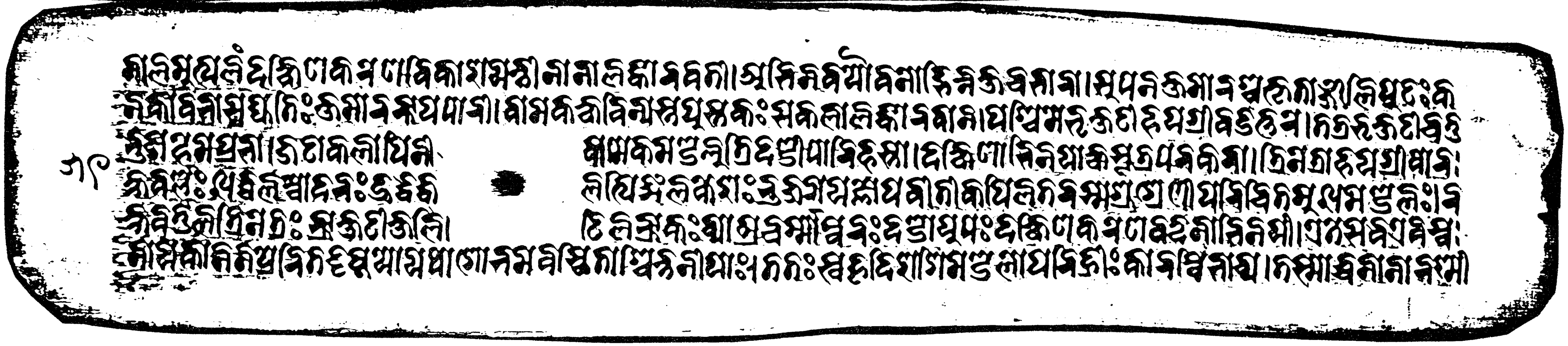


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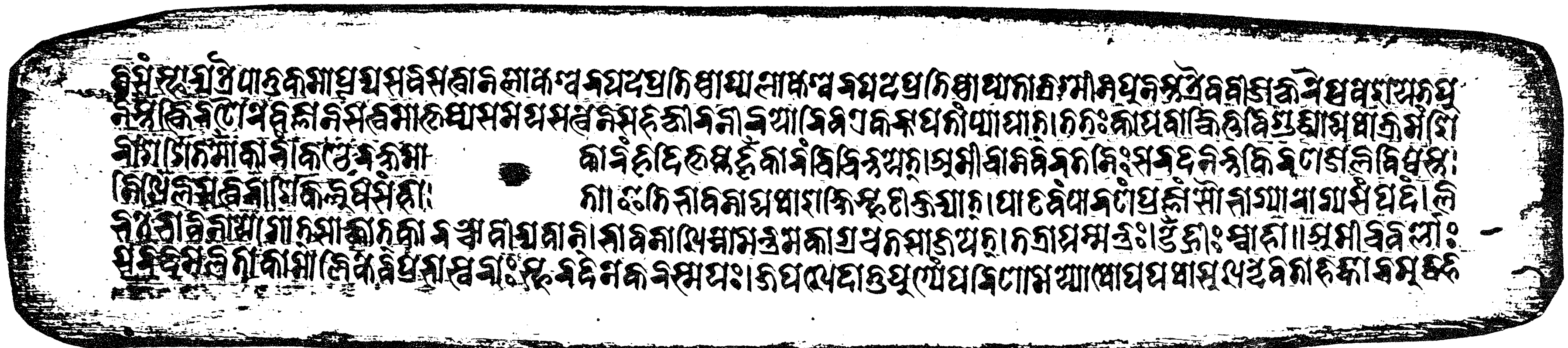
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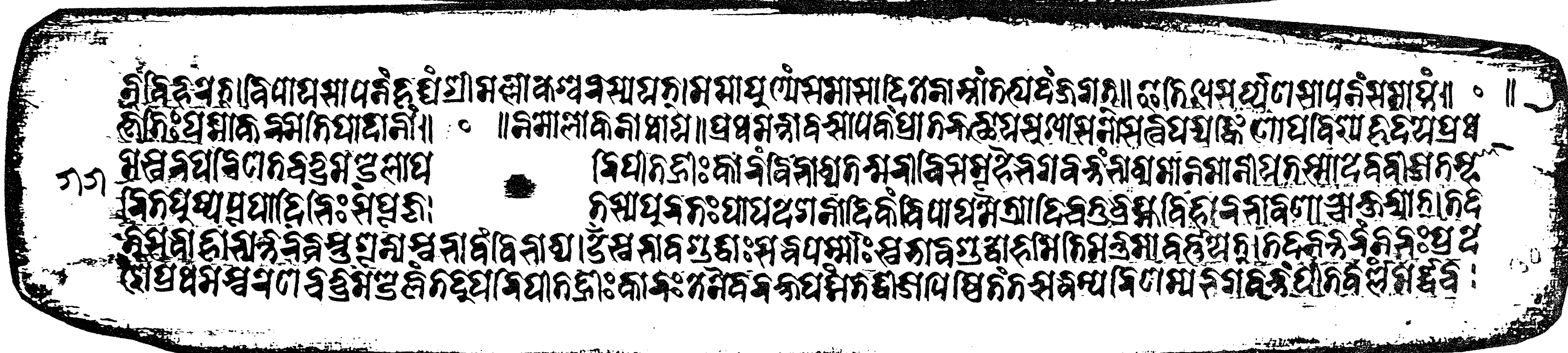
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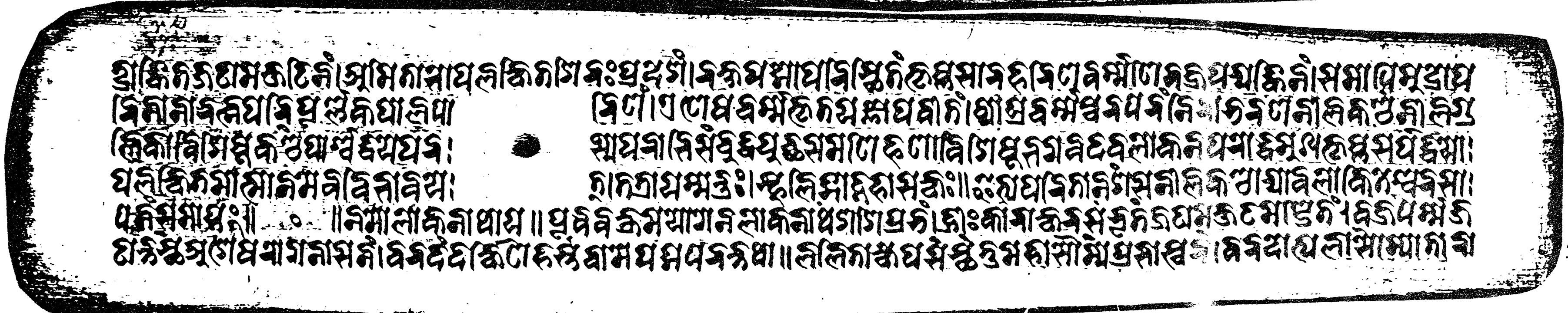
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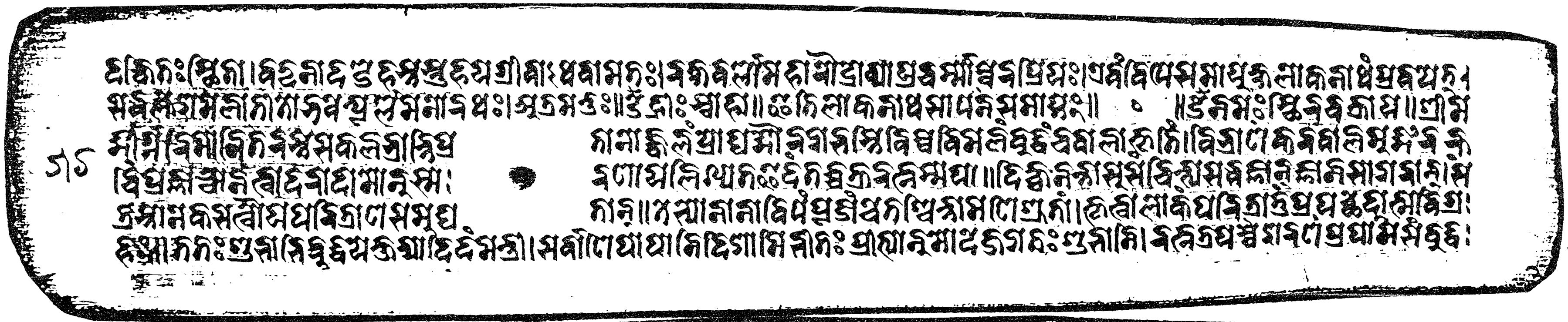
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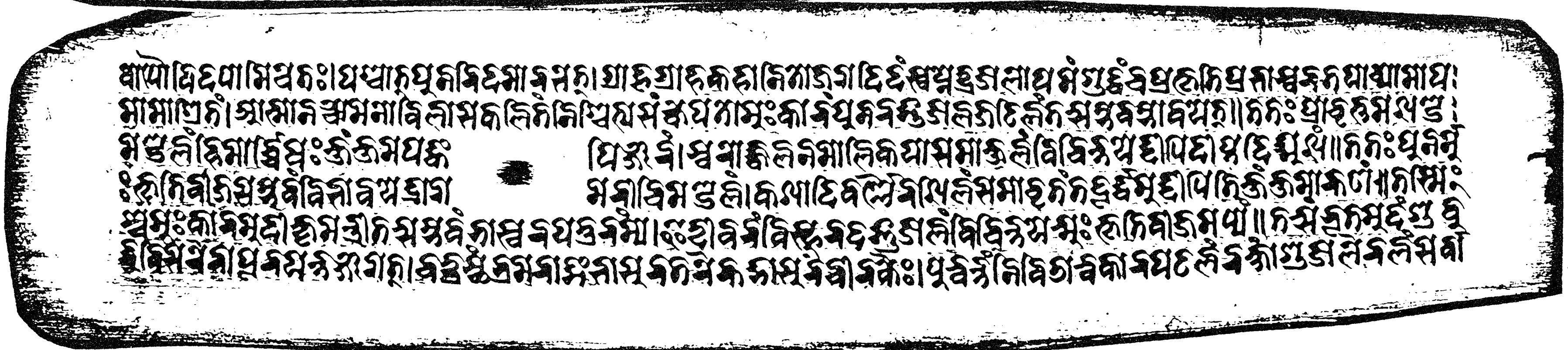
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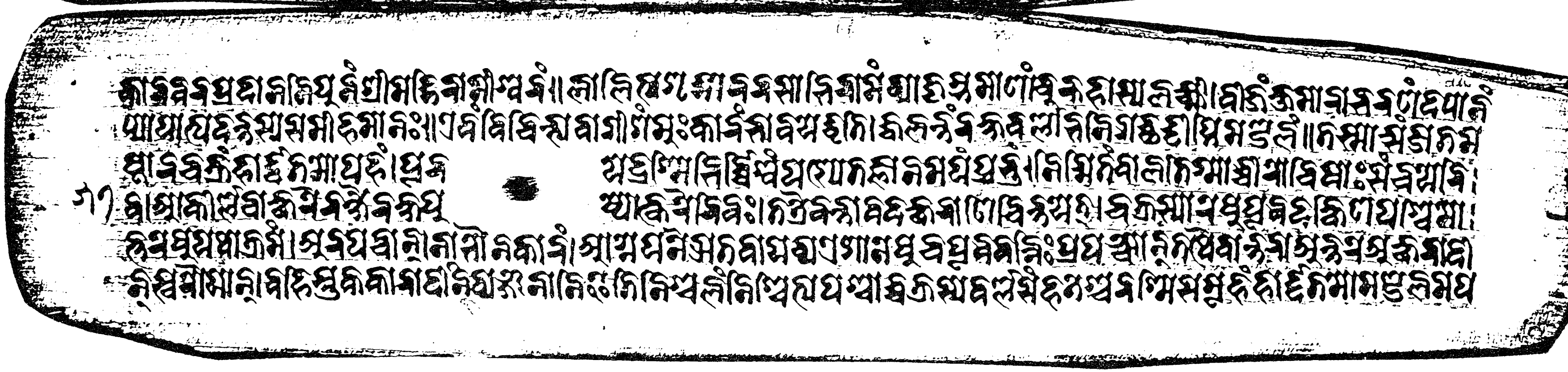
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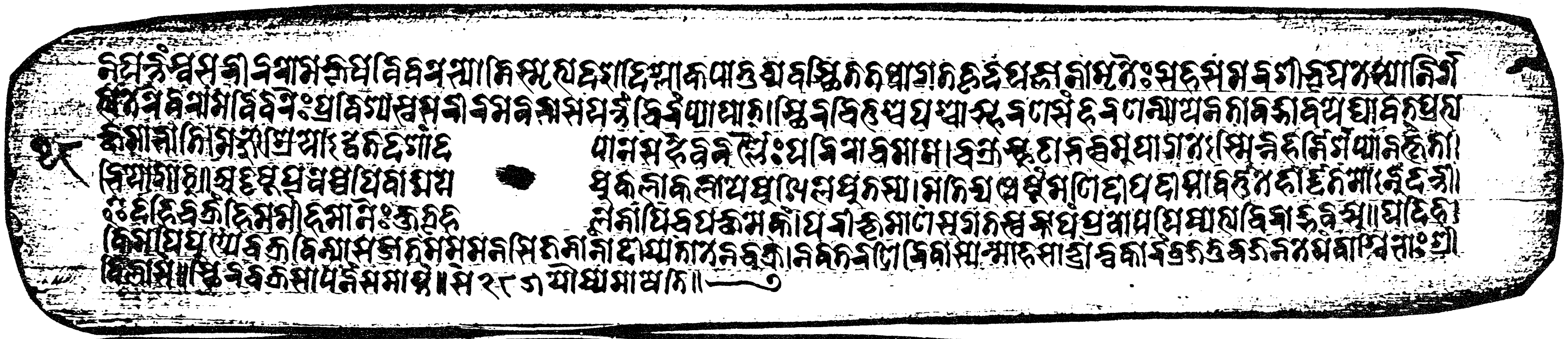
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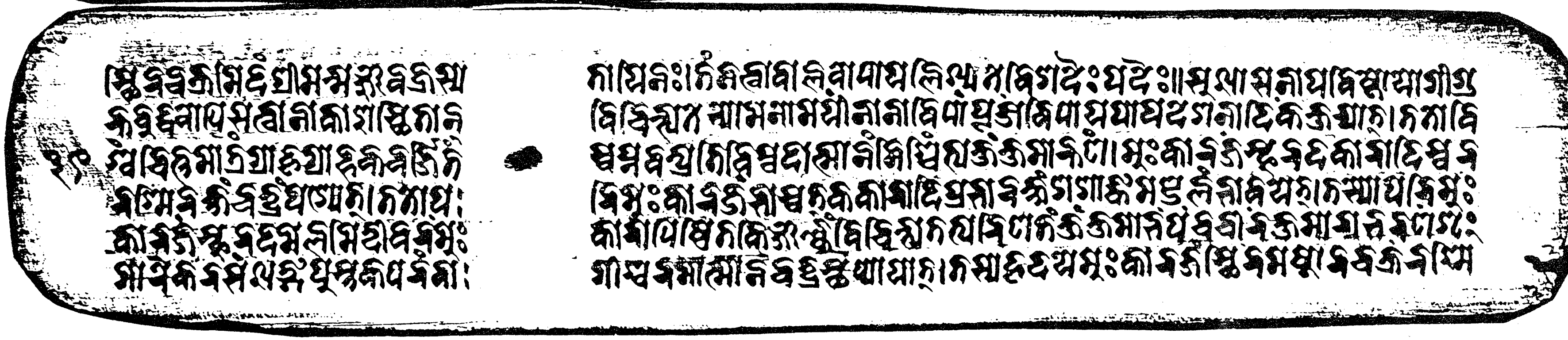
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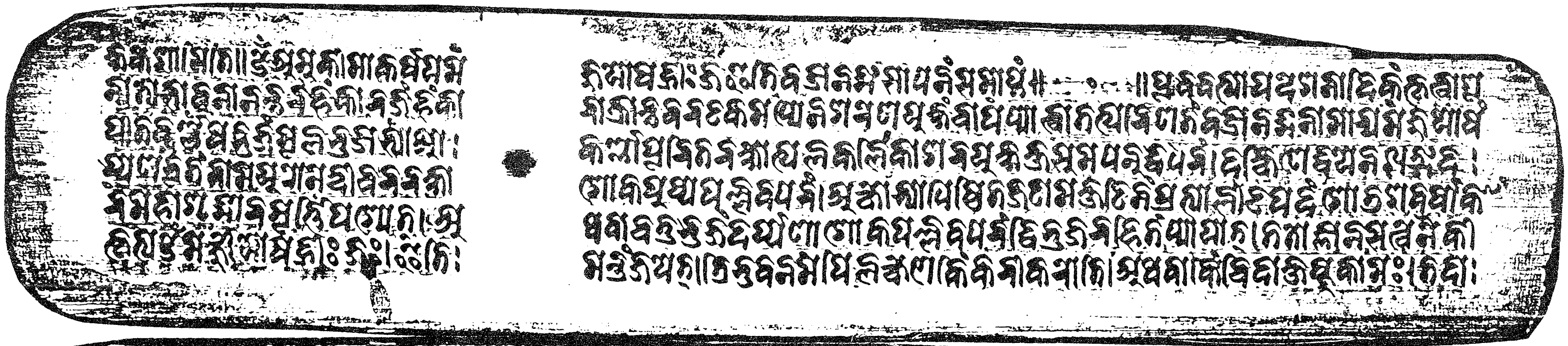


58Aa

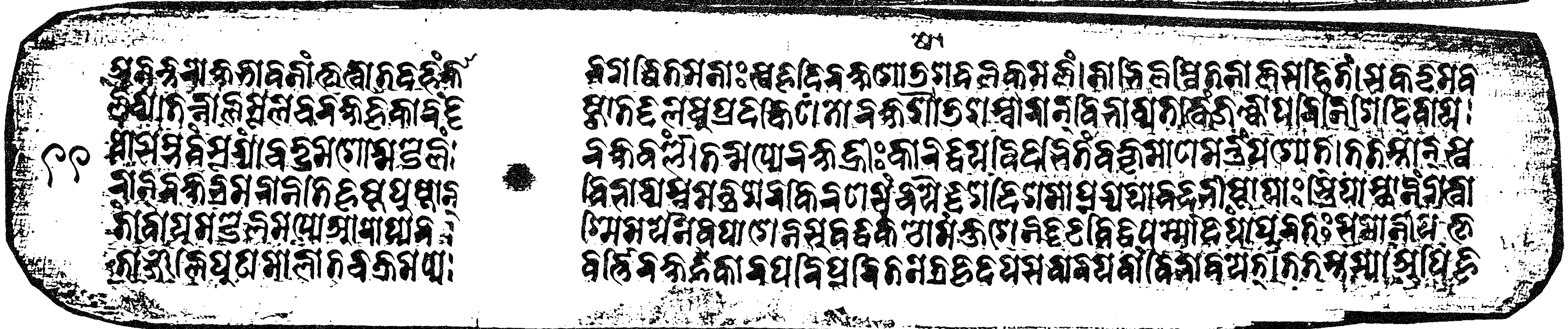


34b

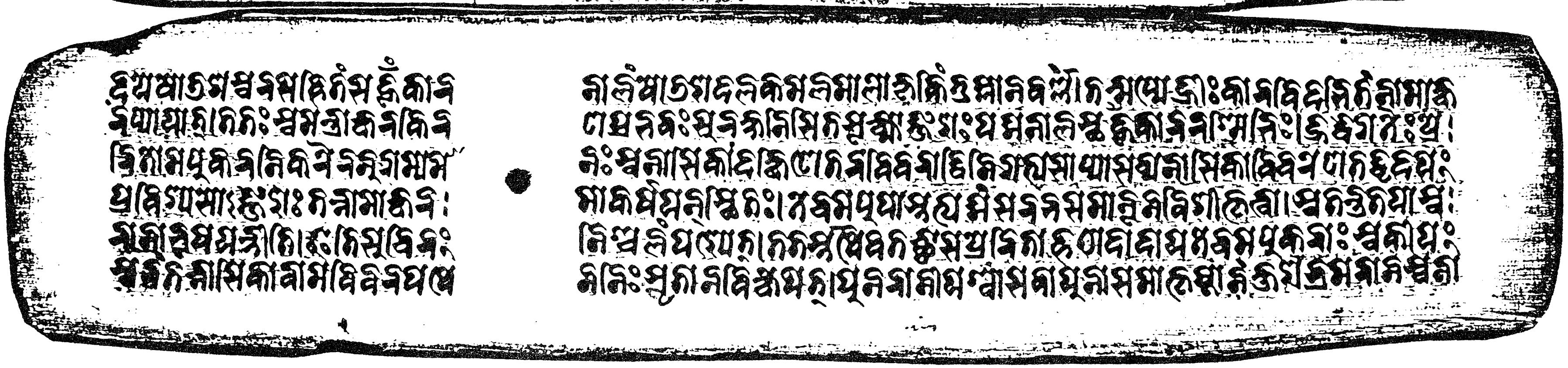
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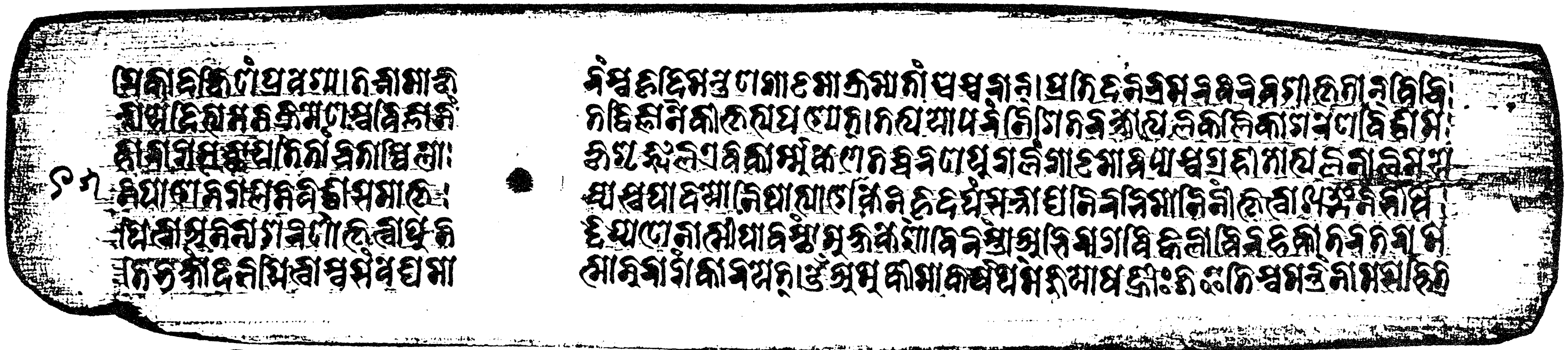
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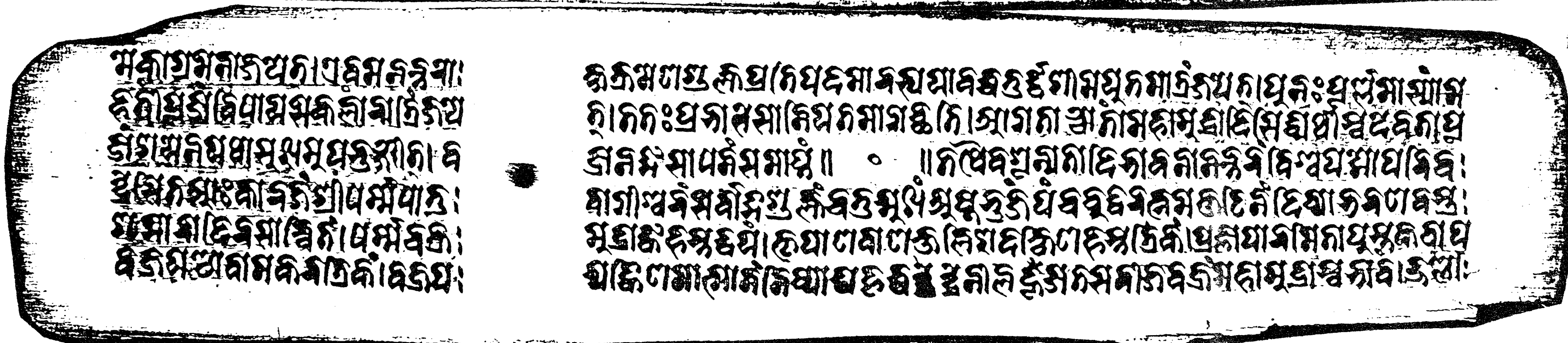


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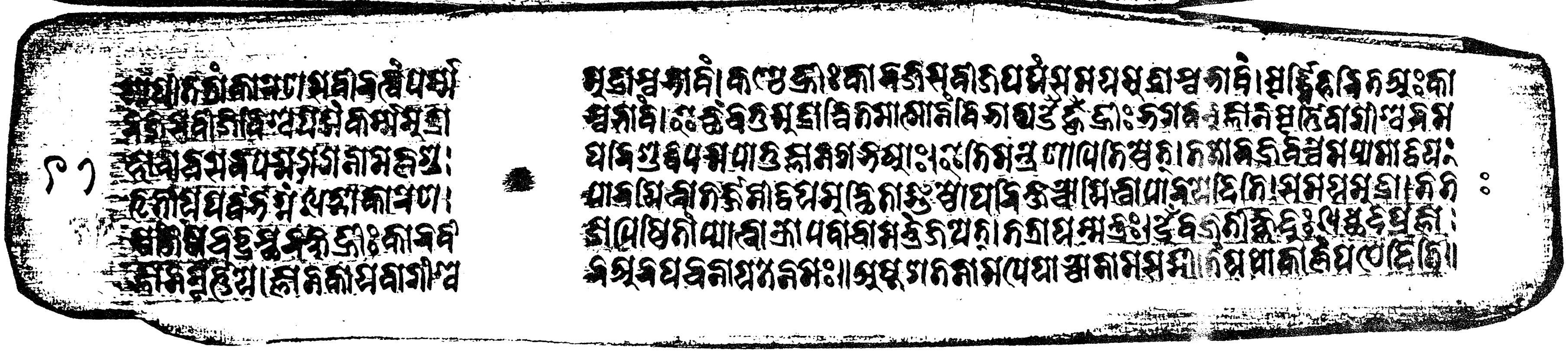


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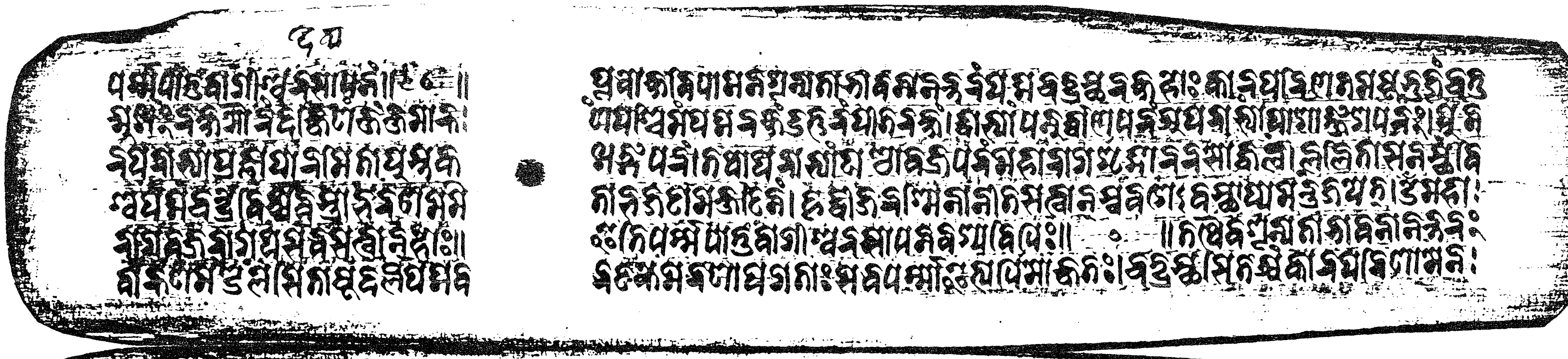
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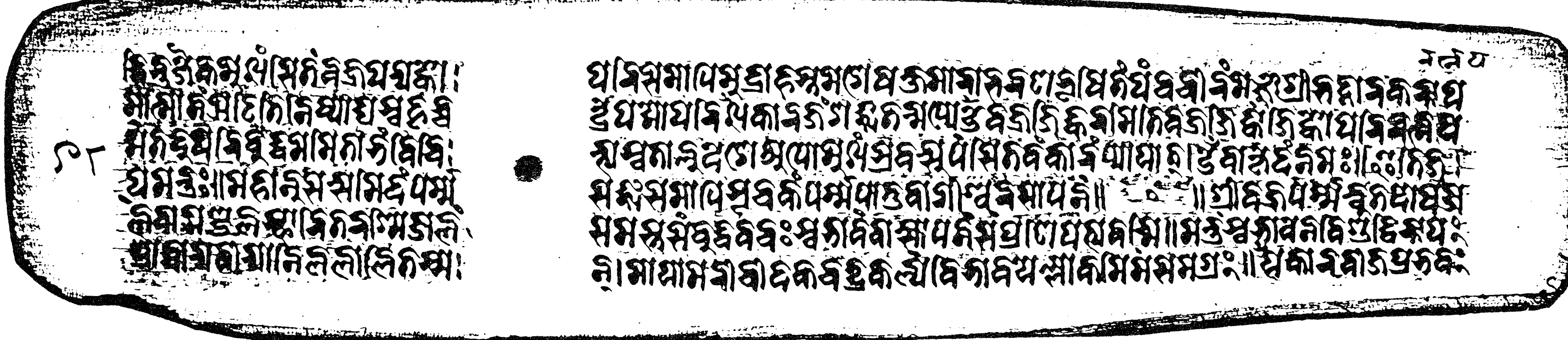
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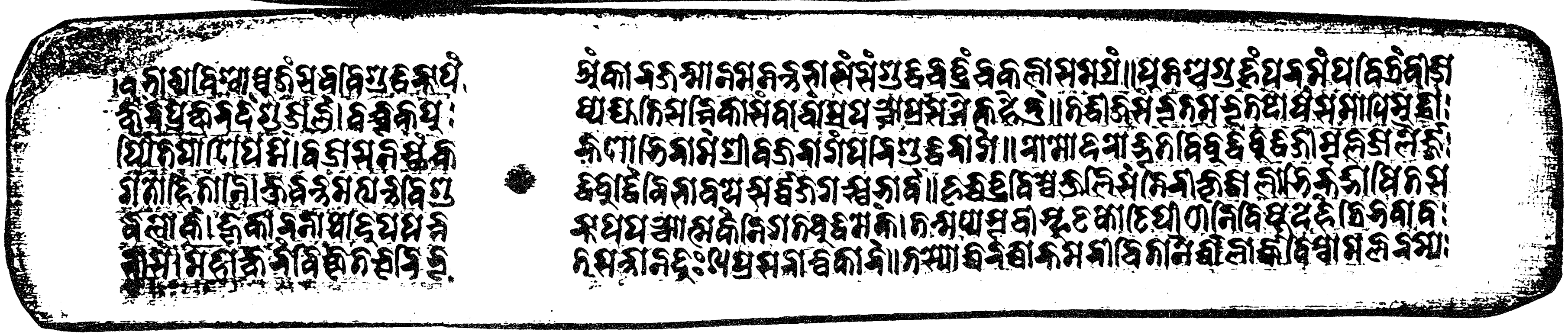
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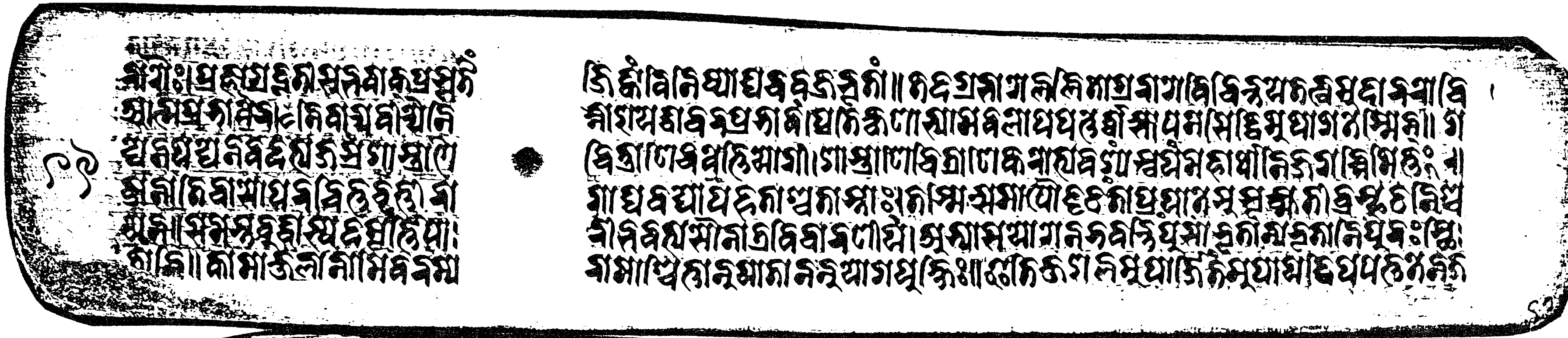
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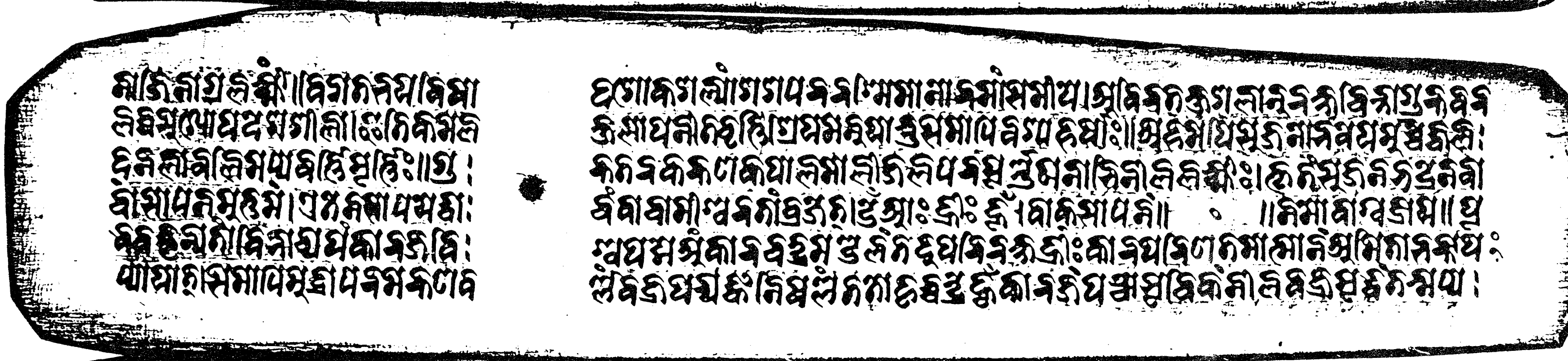
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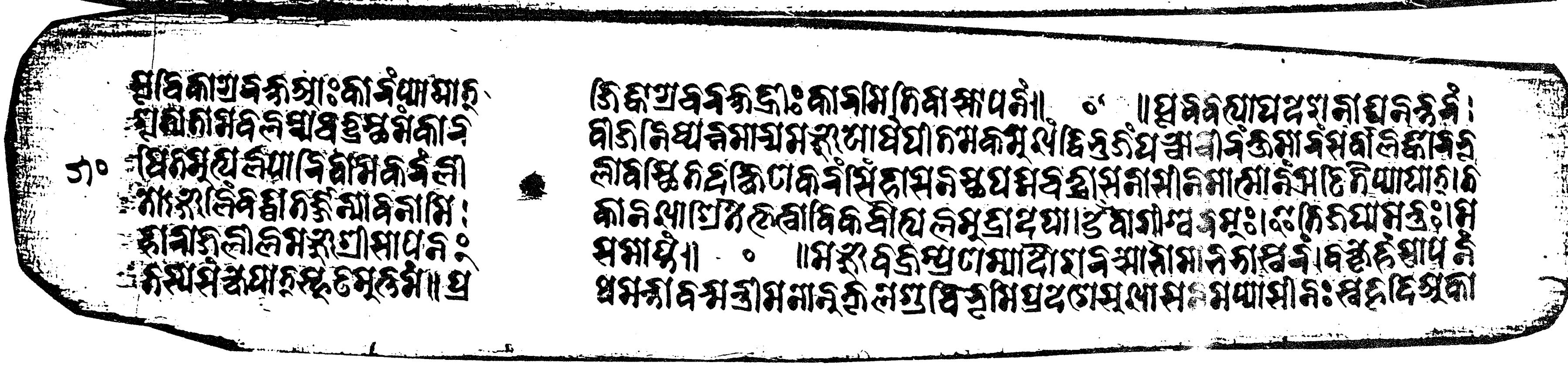
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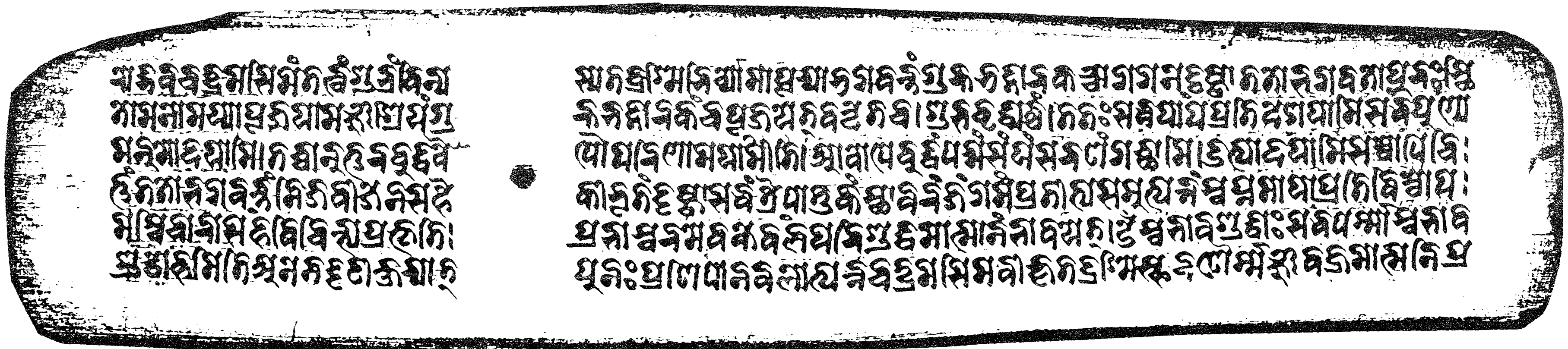
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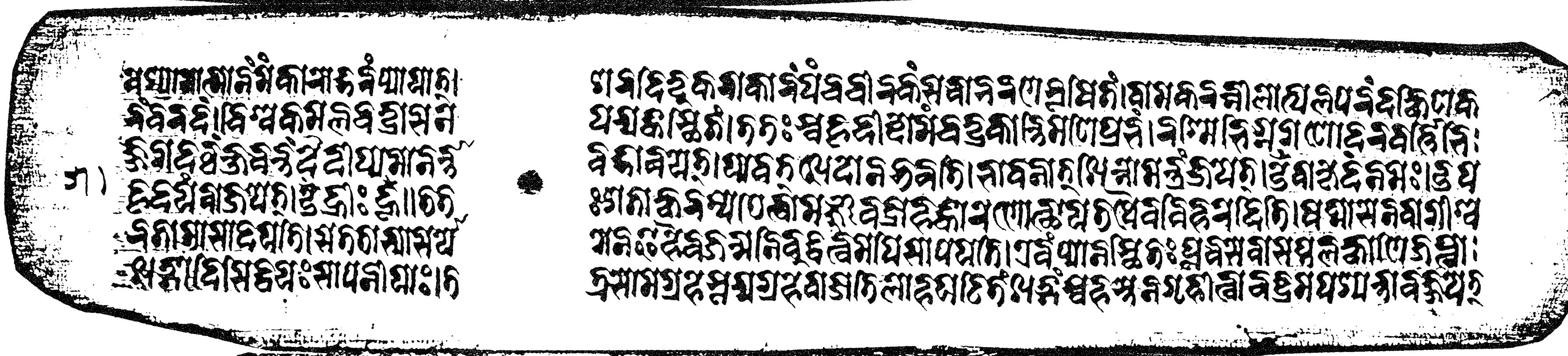
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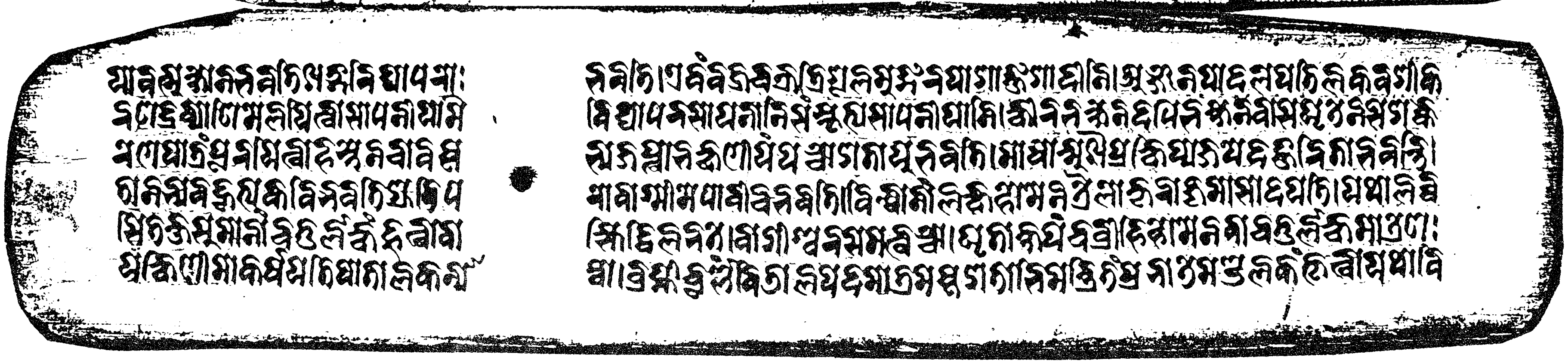
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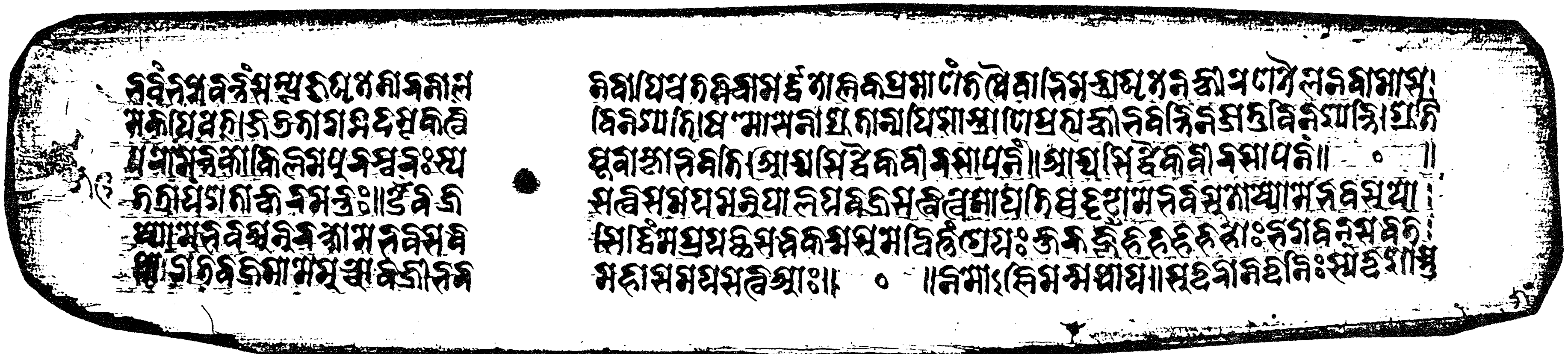
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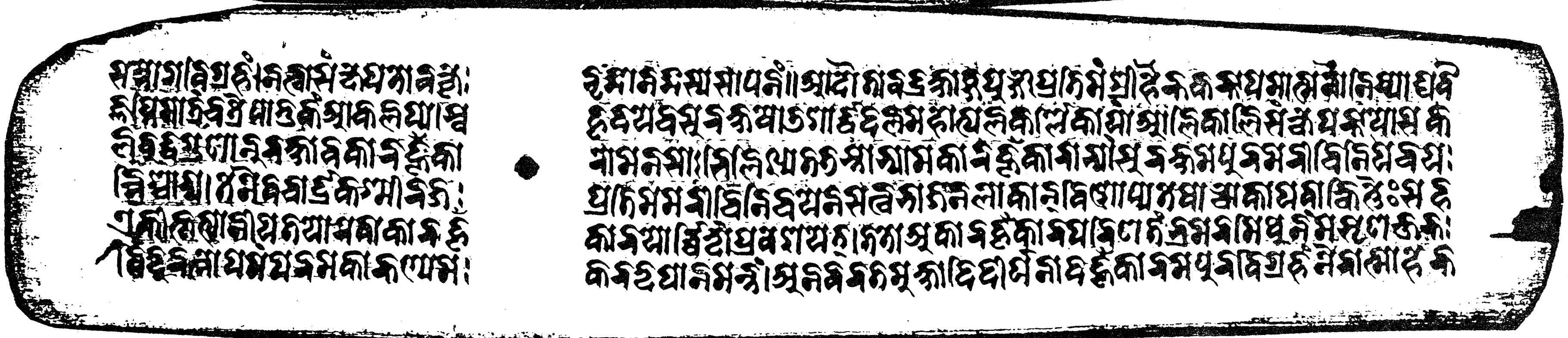
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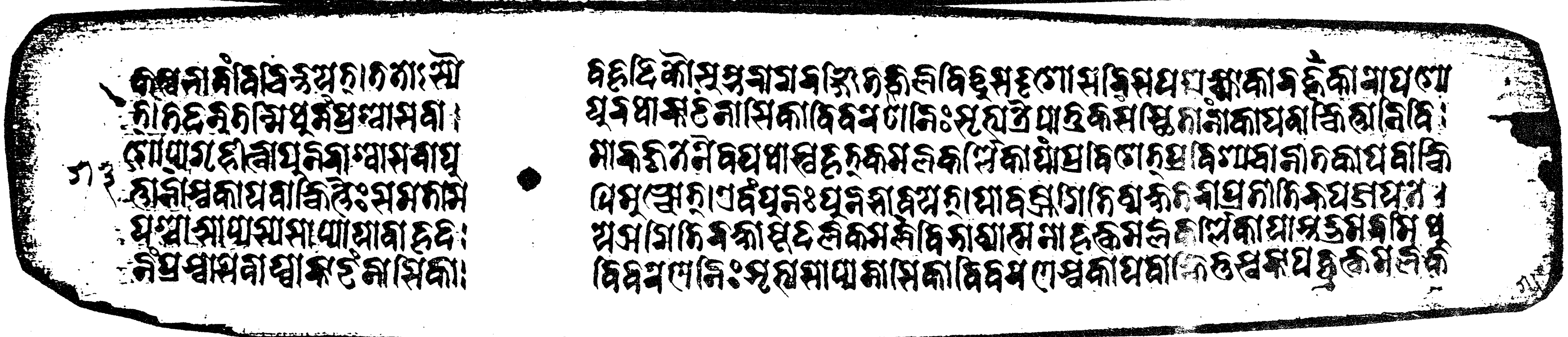
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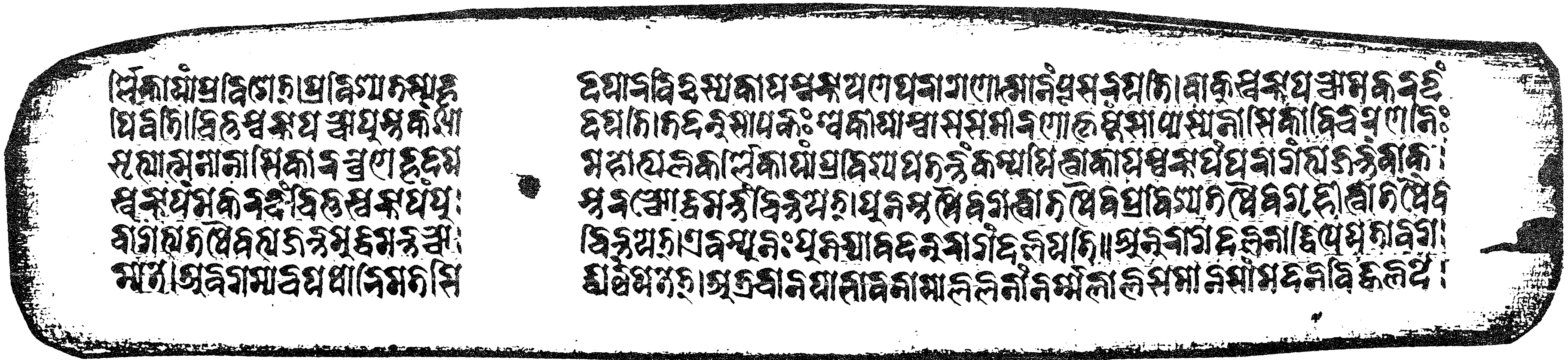
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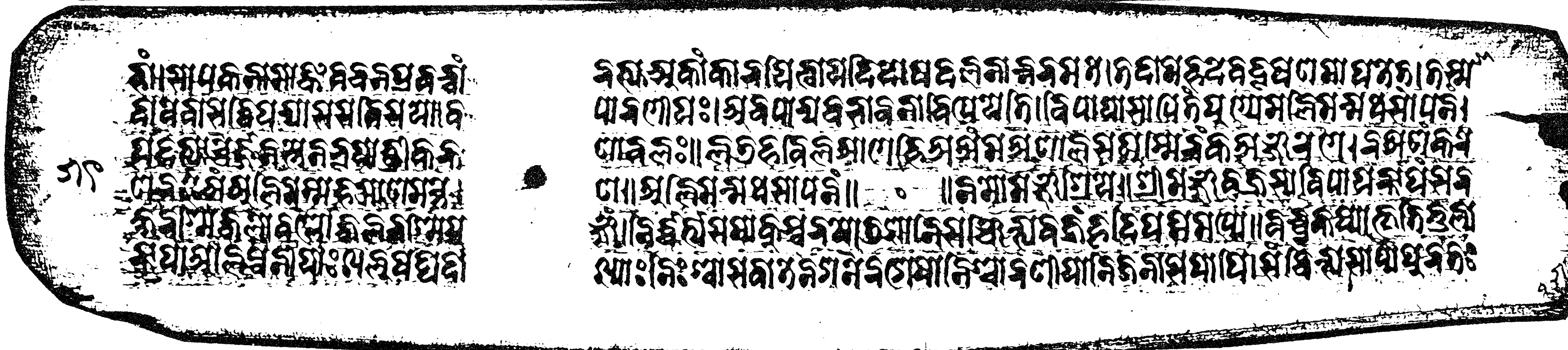
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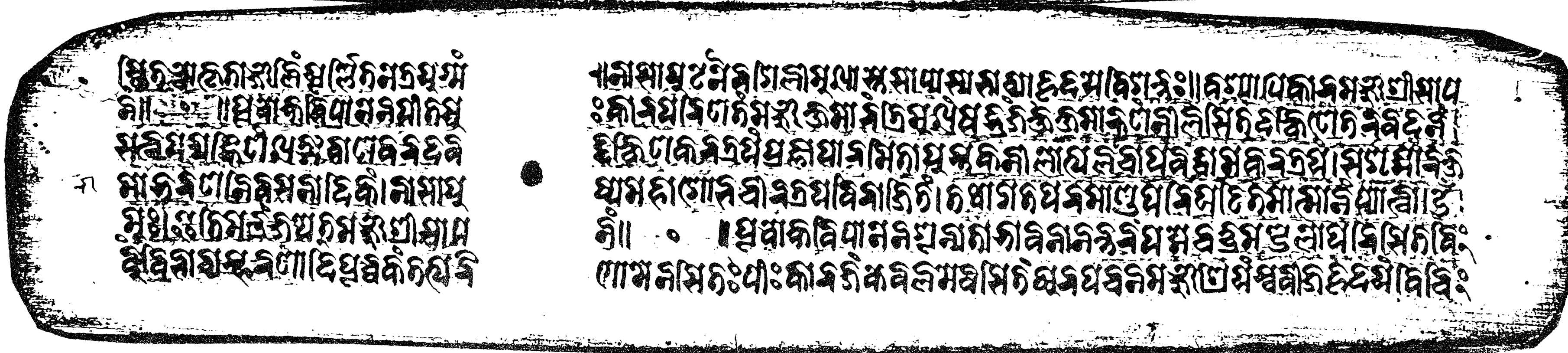
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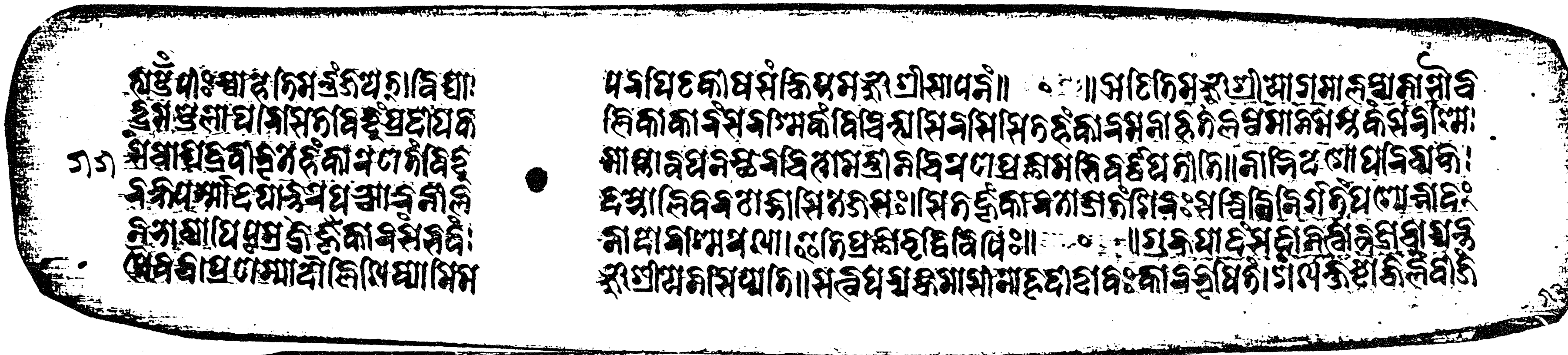
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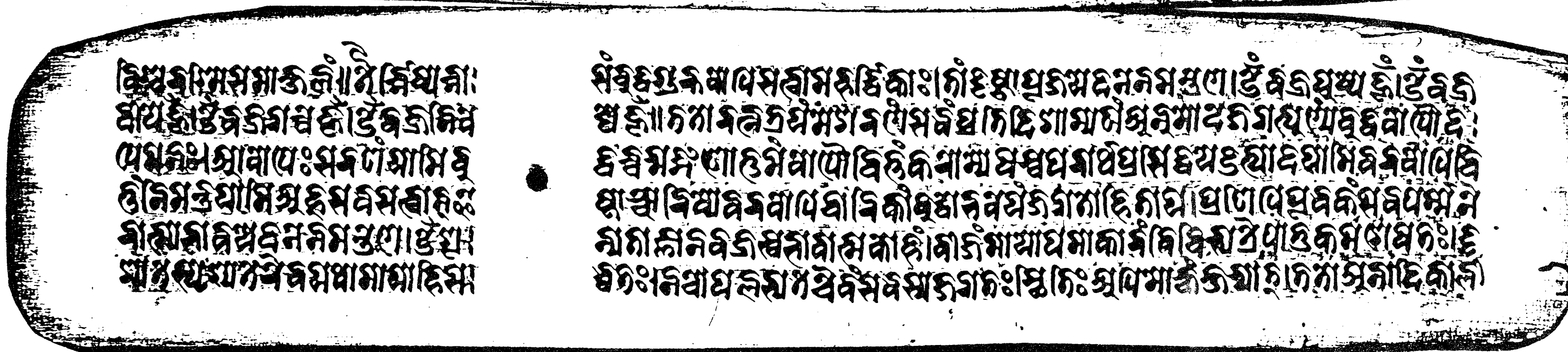
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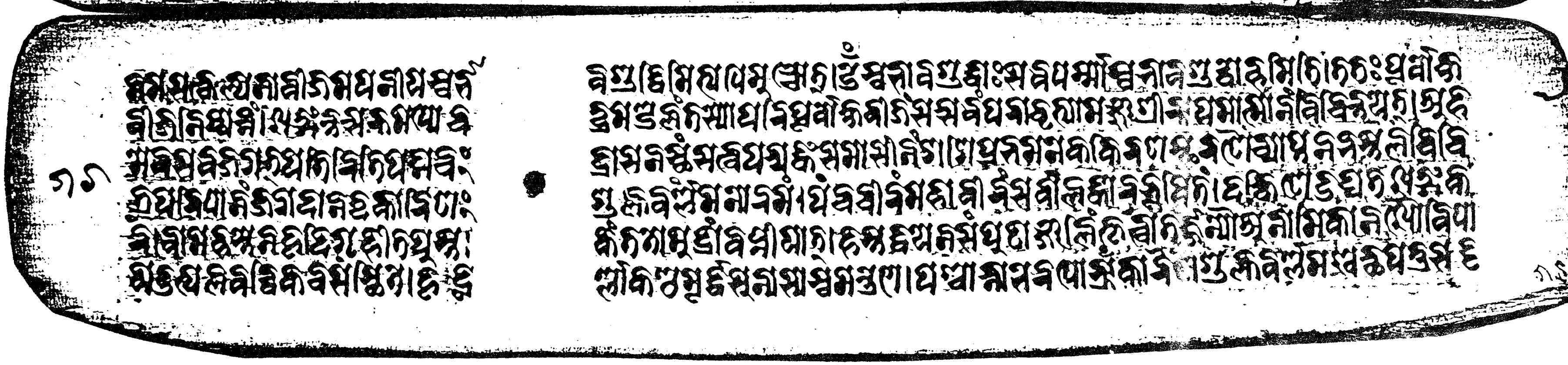
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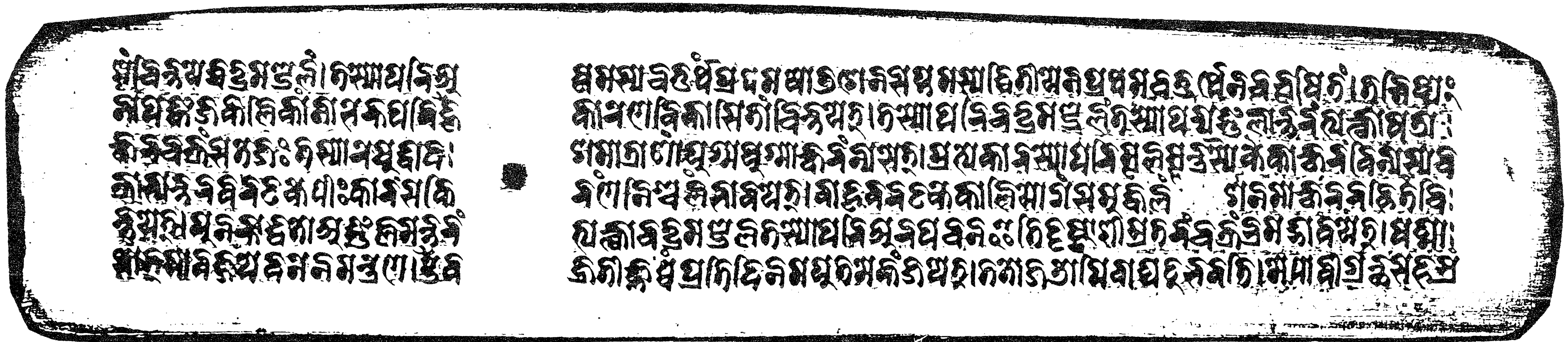
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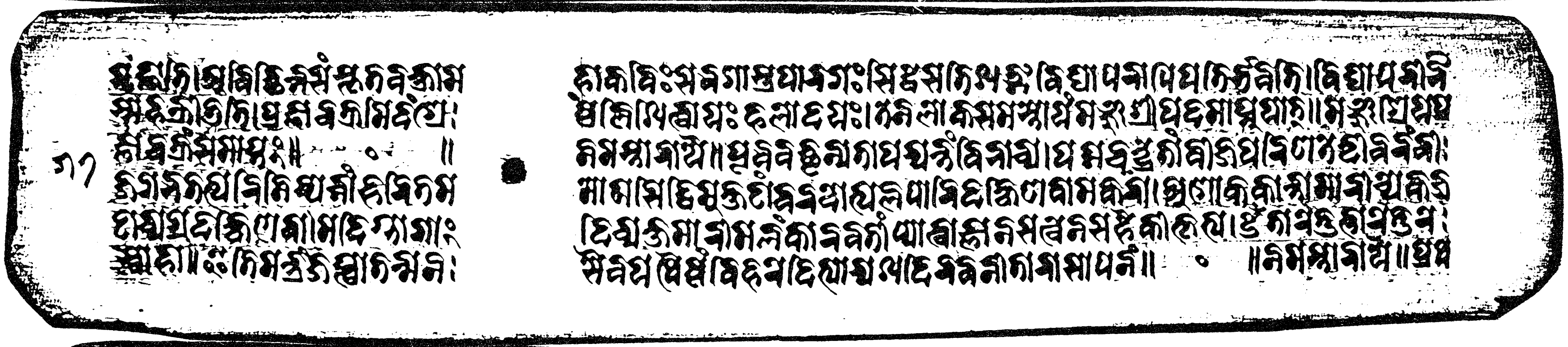
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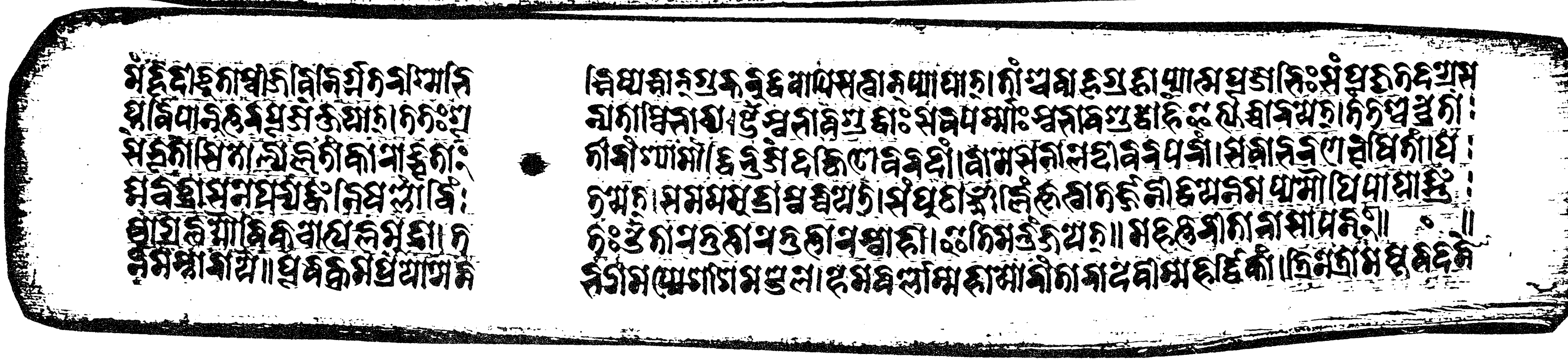
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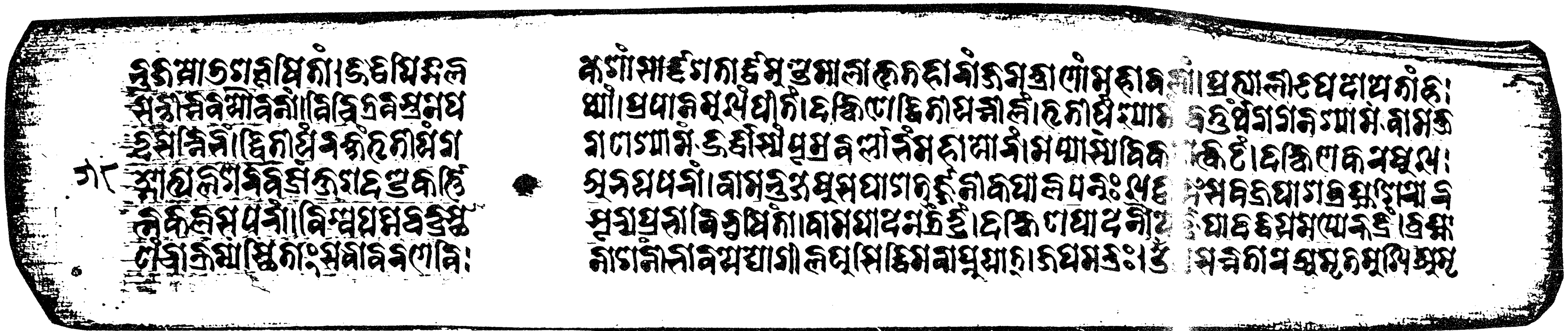
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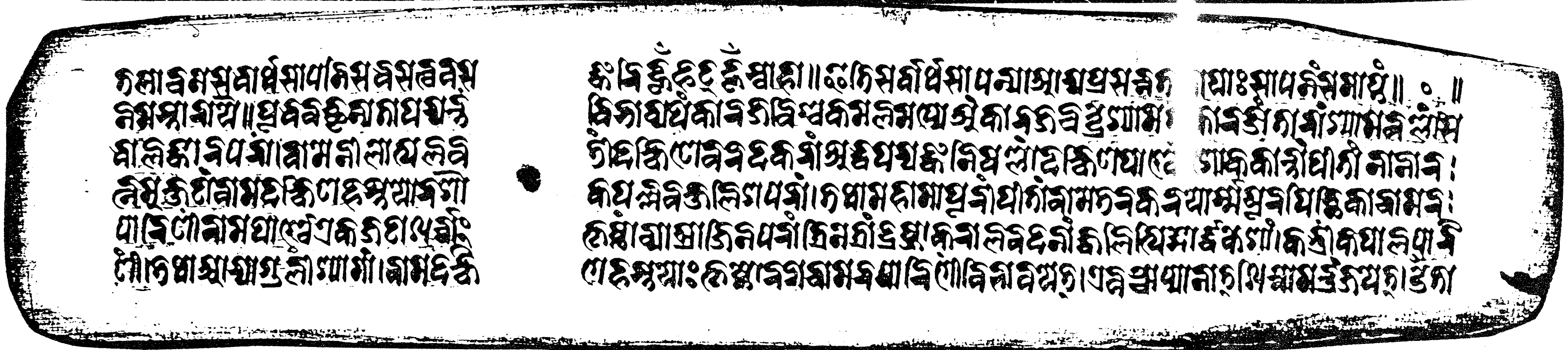
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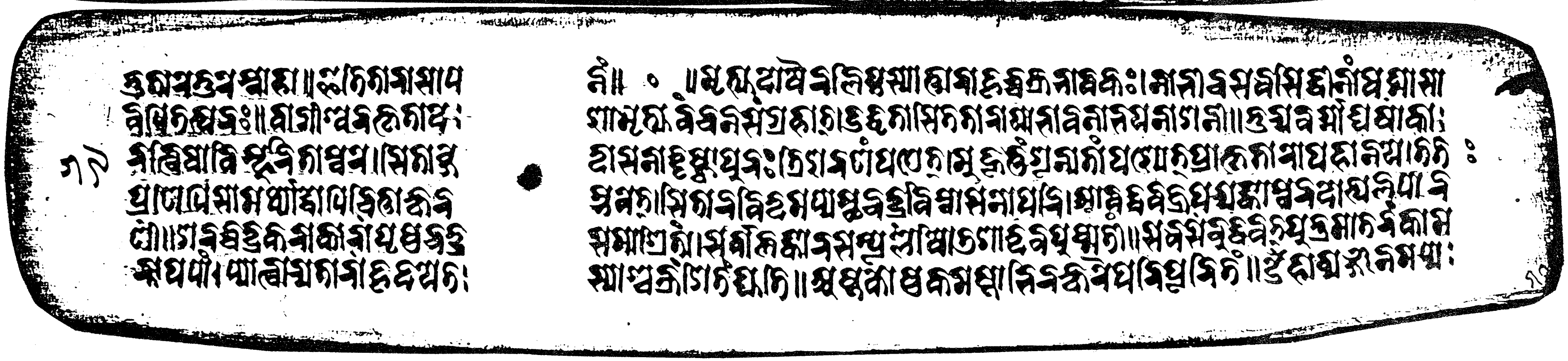
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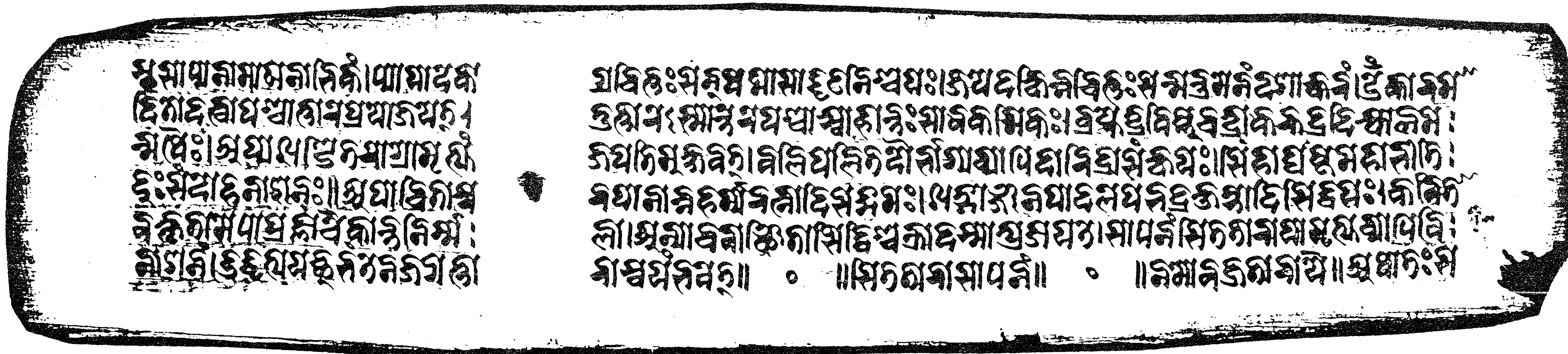
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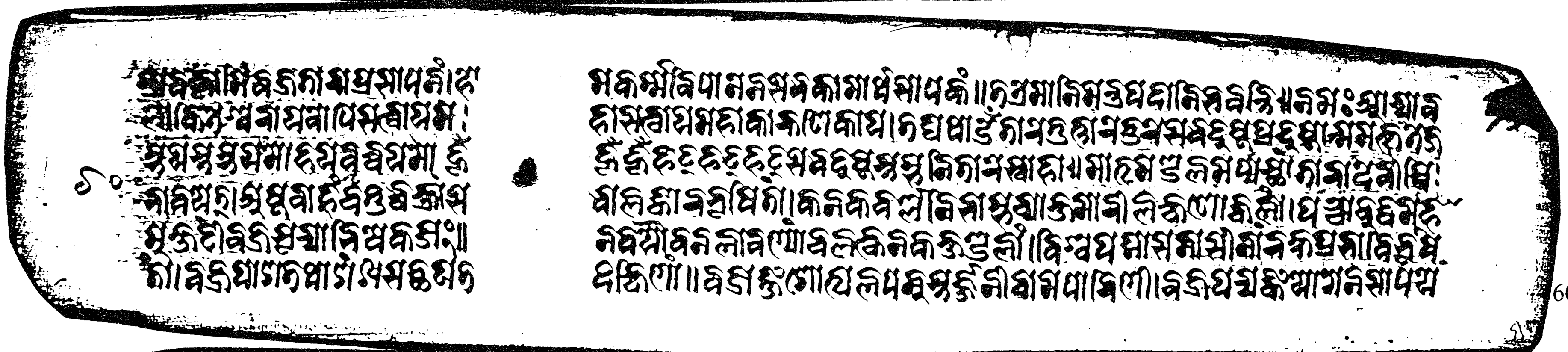
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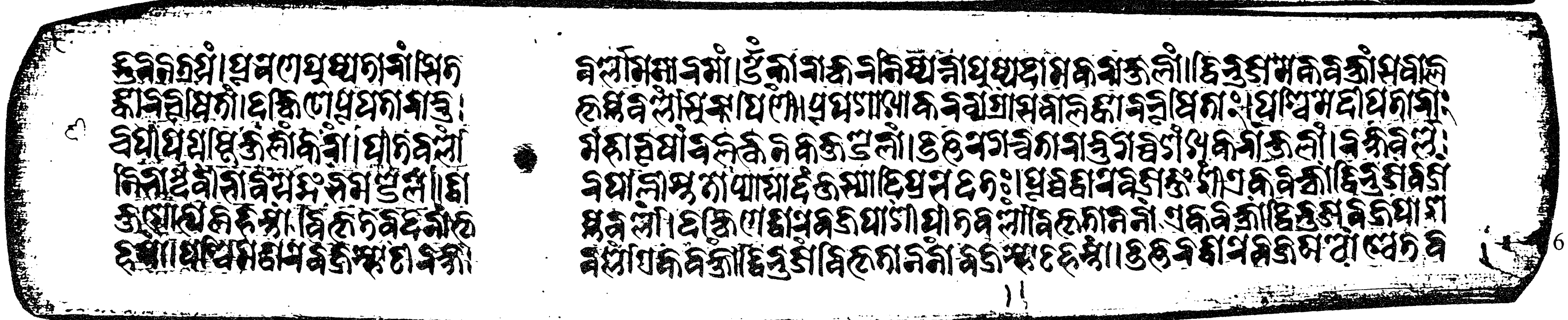
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60a



60b



61a

61b

62a

62b

[illegible]

63a

[illegible]

63b

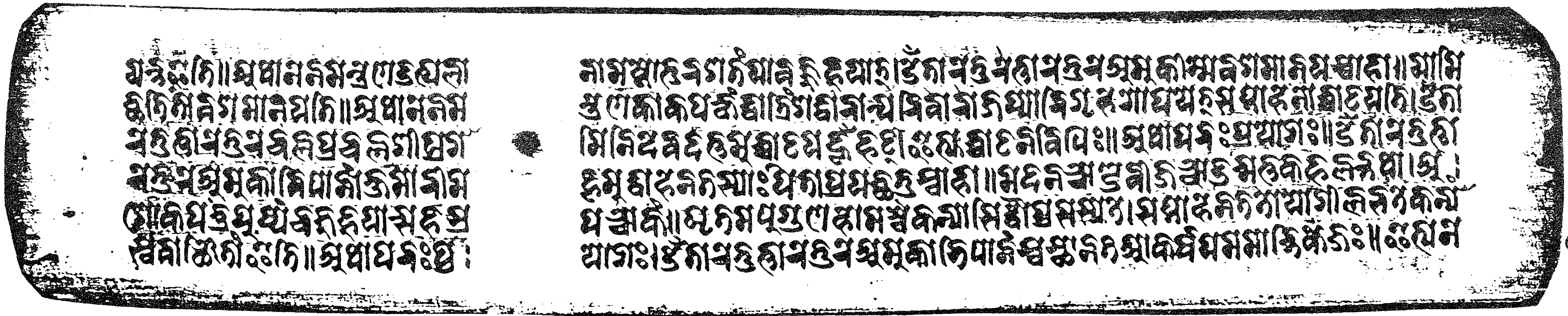
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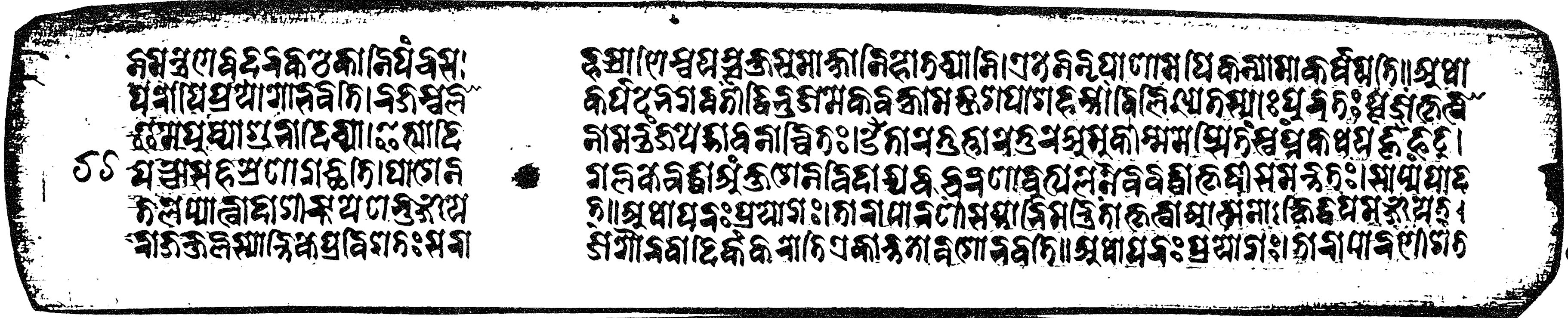
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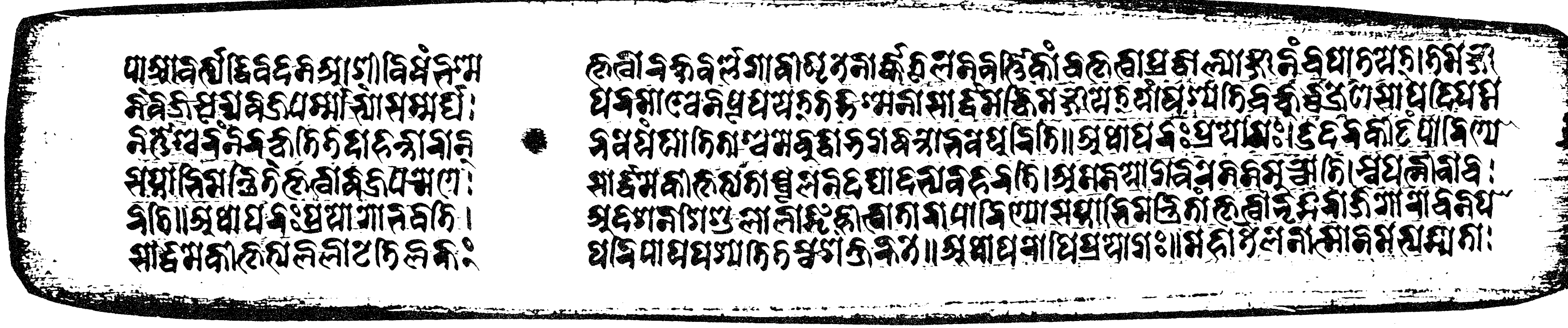
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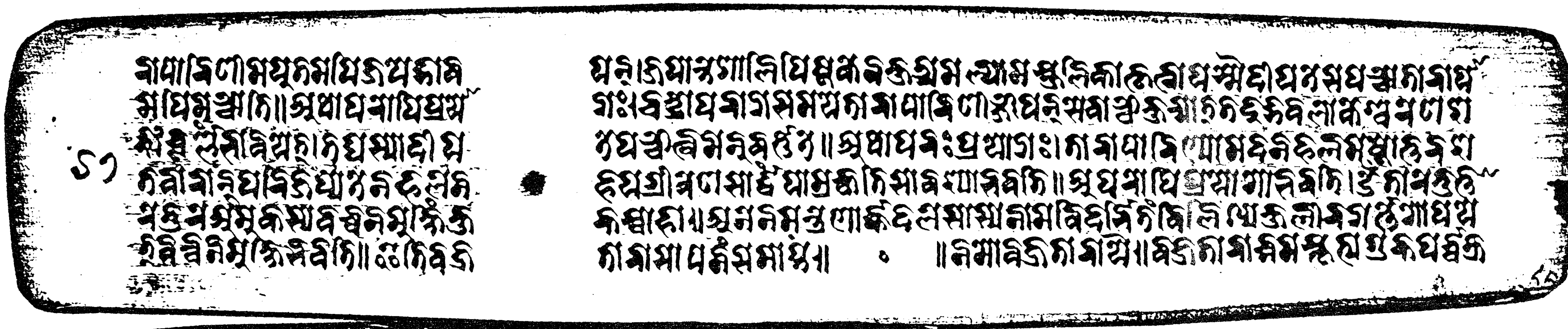
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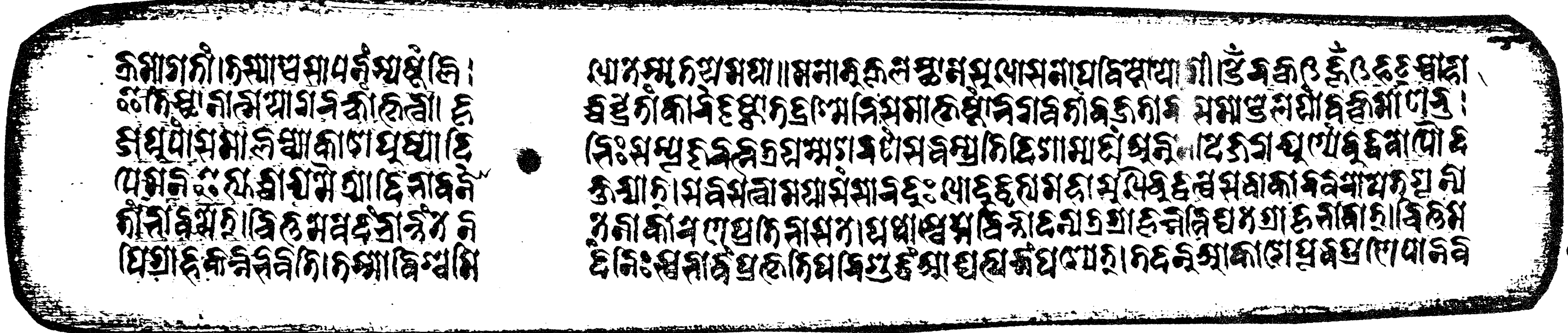
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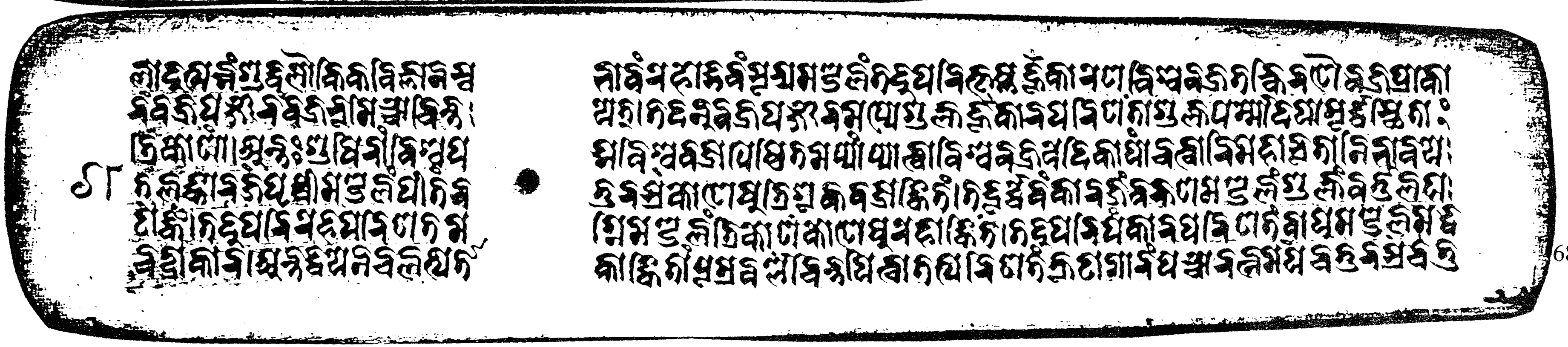
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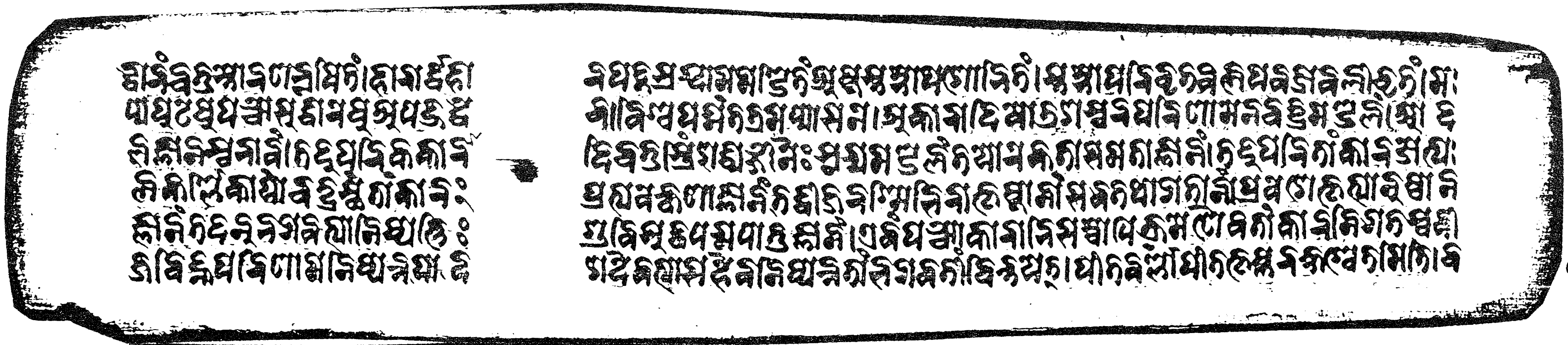
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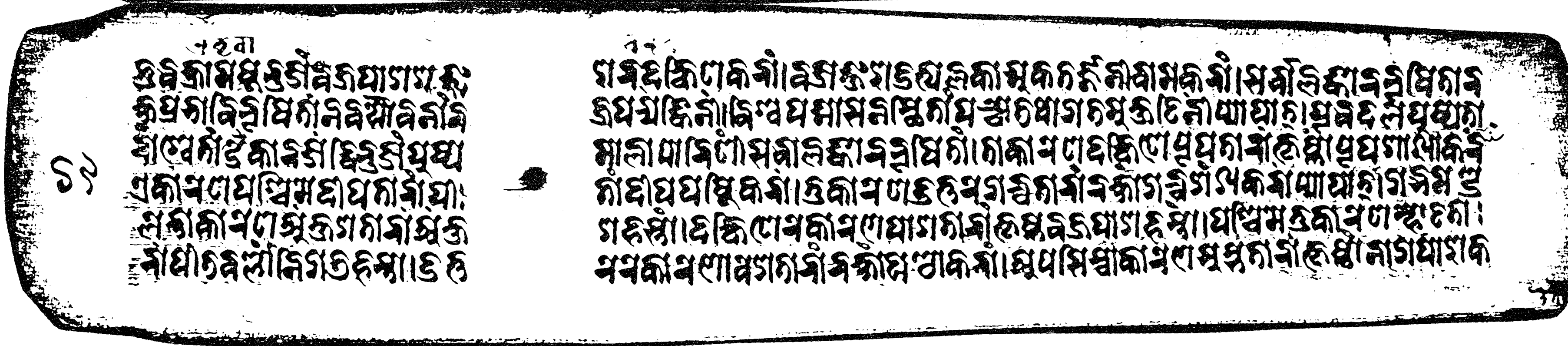
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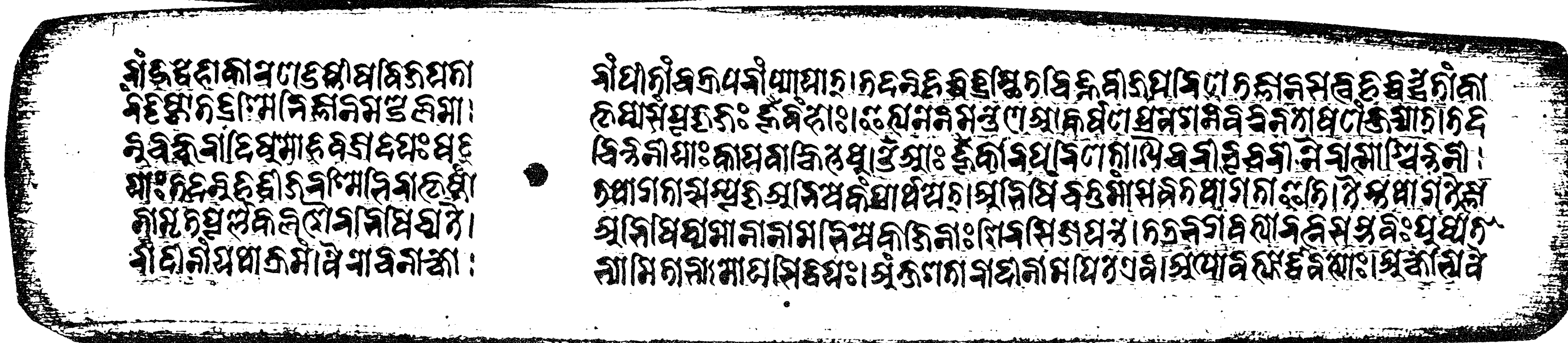
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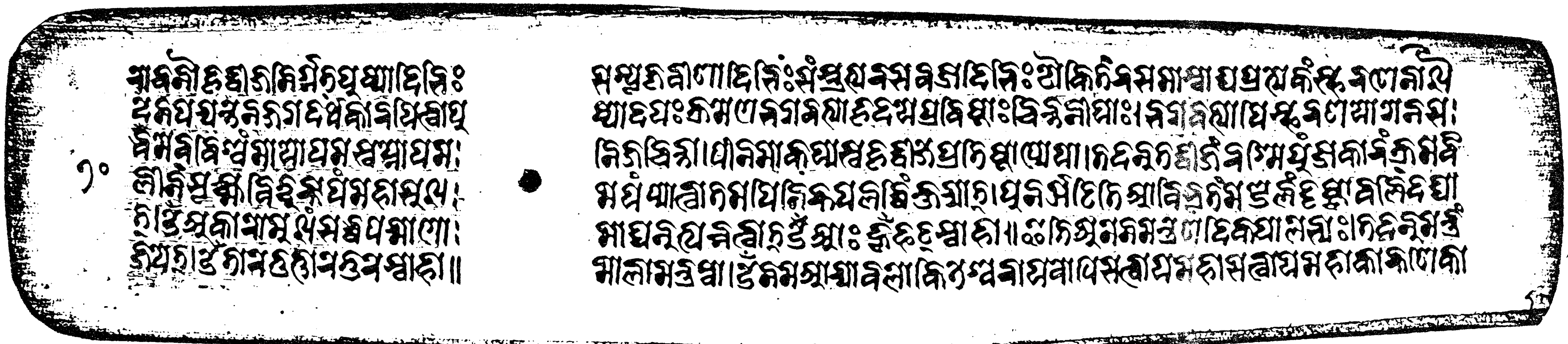
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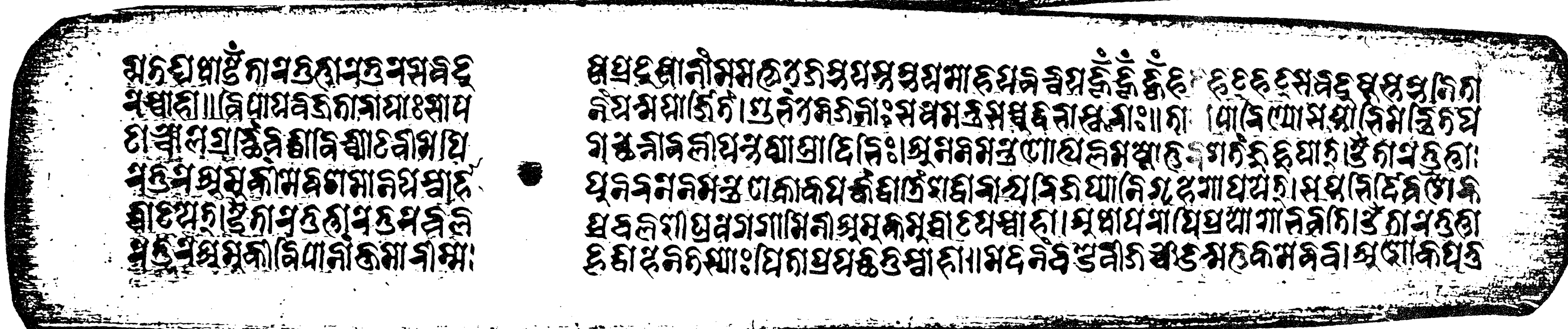
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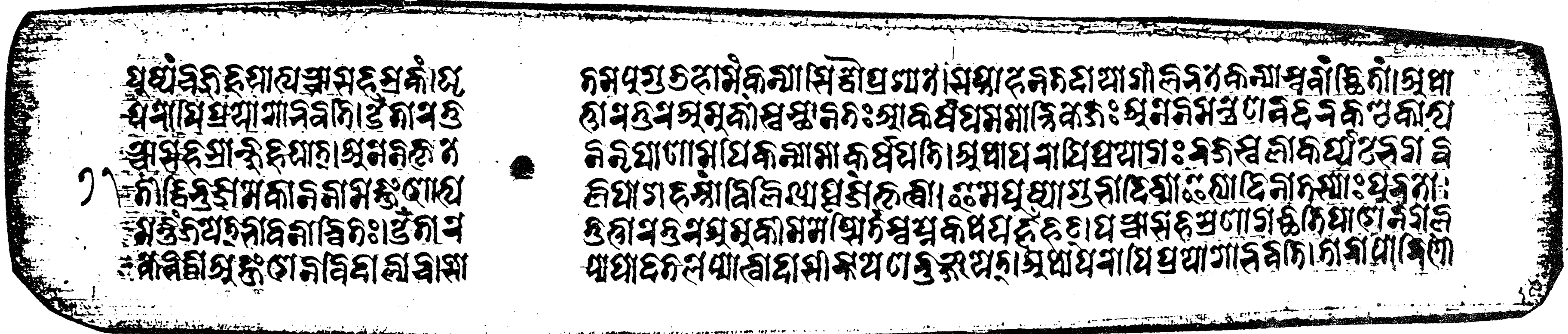
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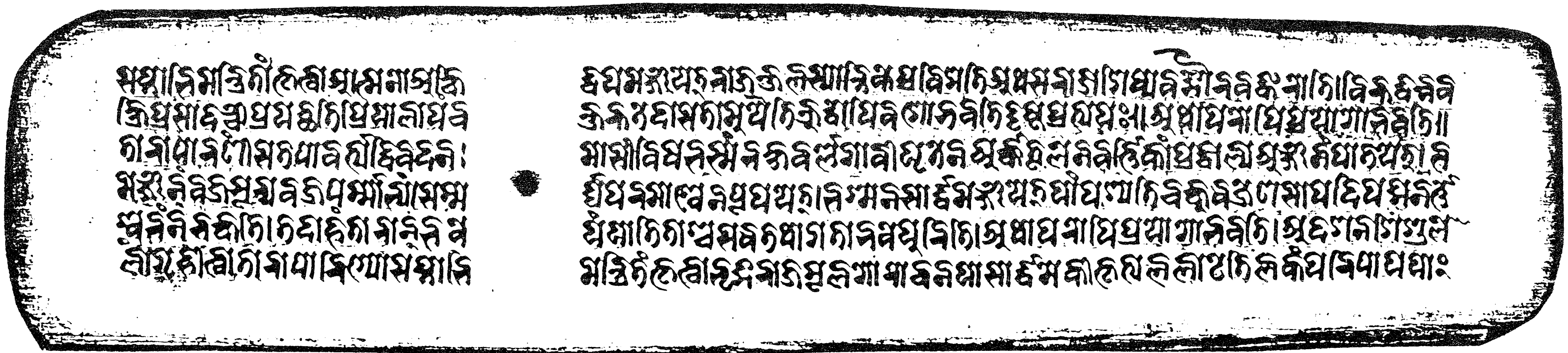
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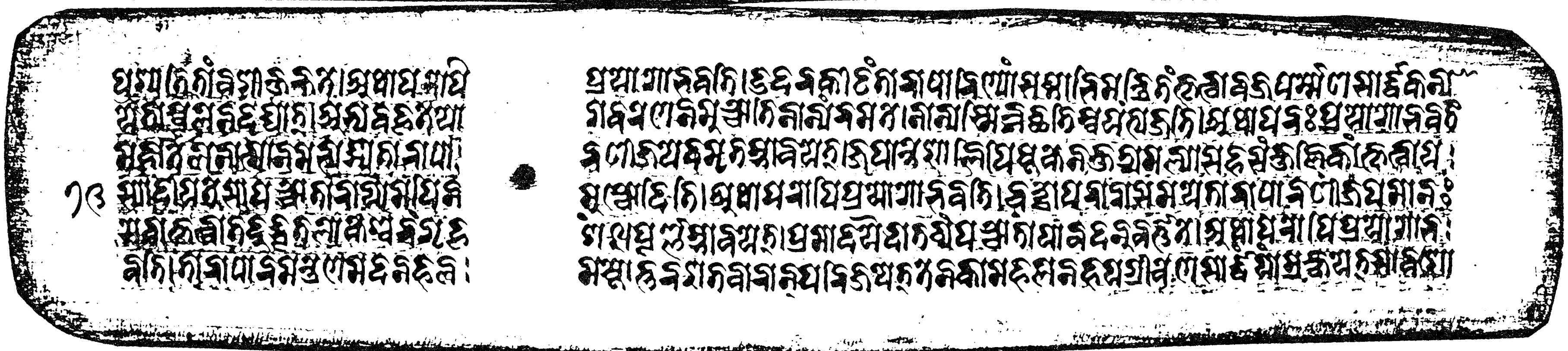
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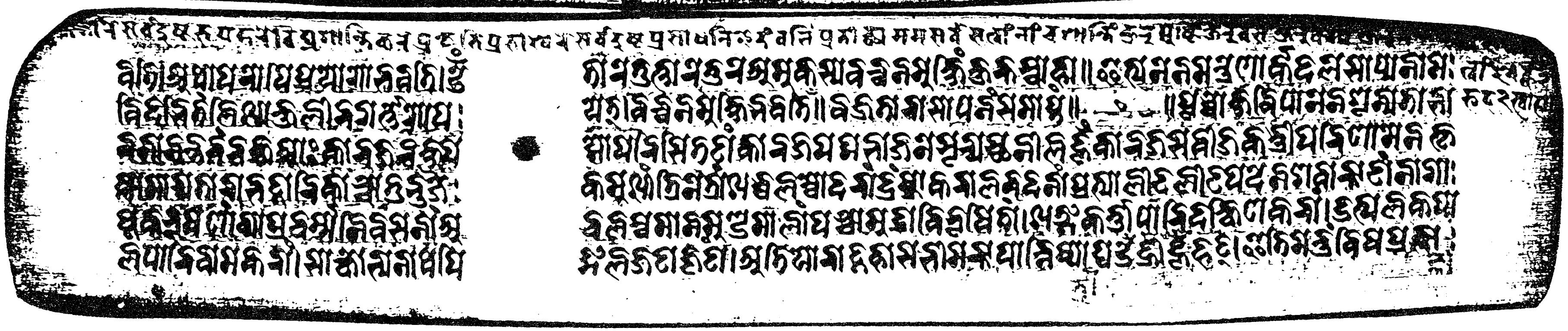
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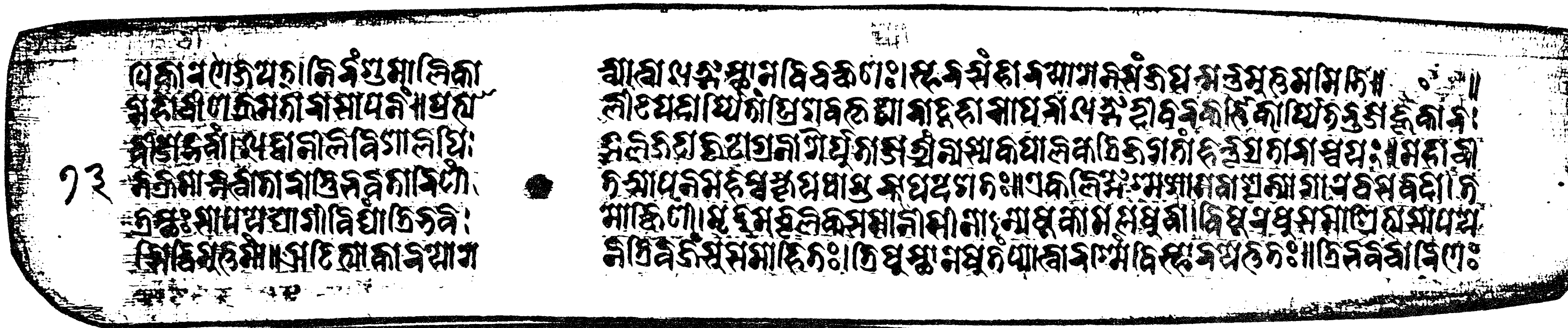
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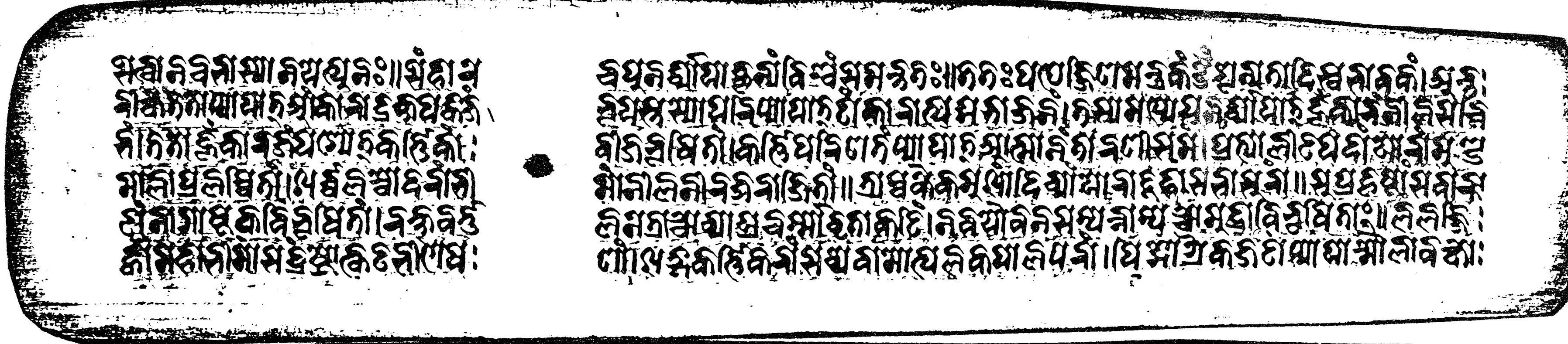
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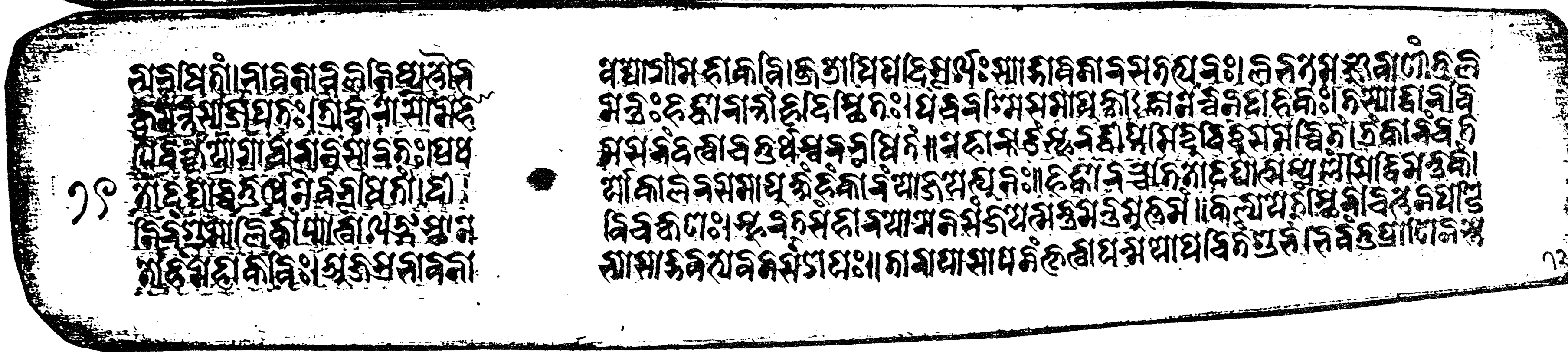
73a



73b



74a

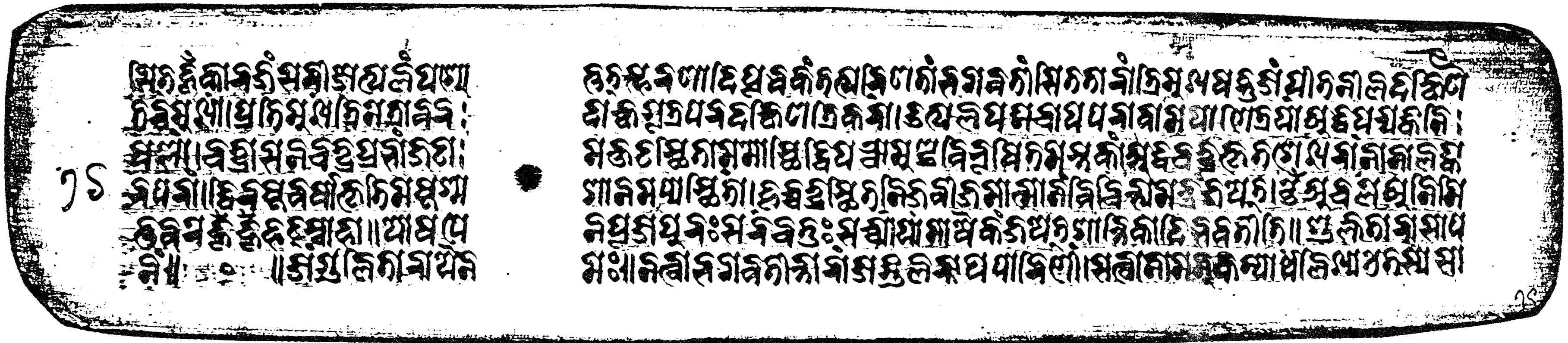


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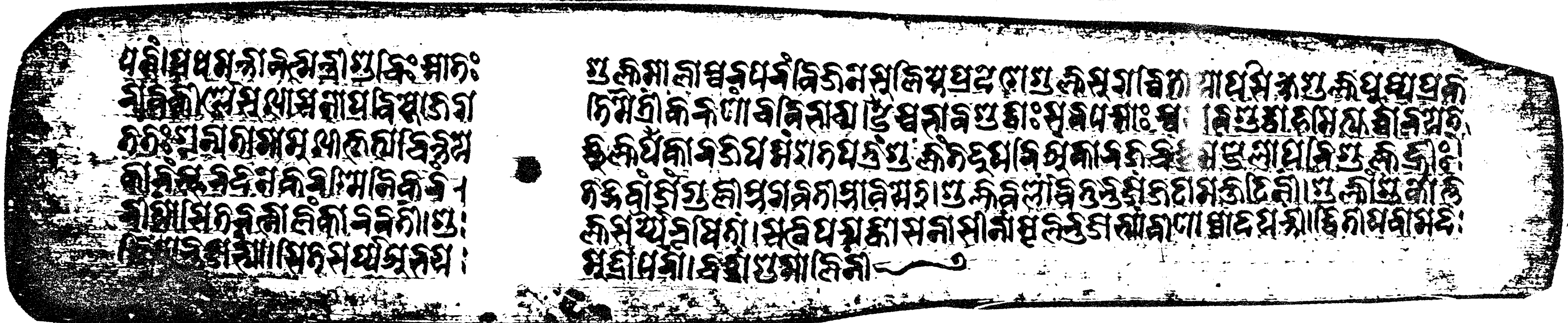
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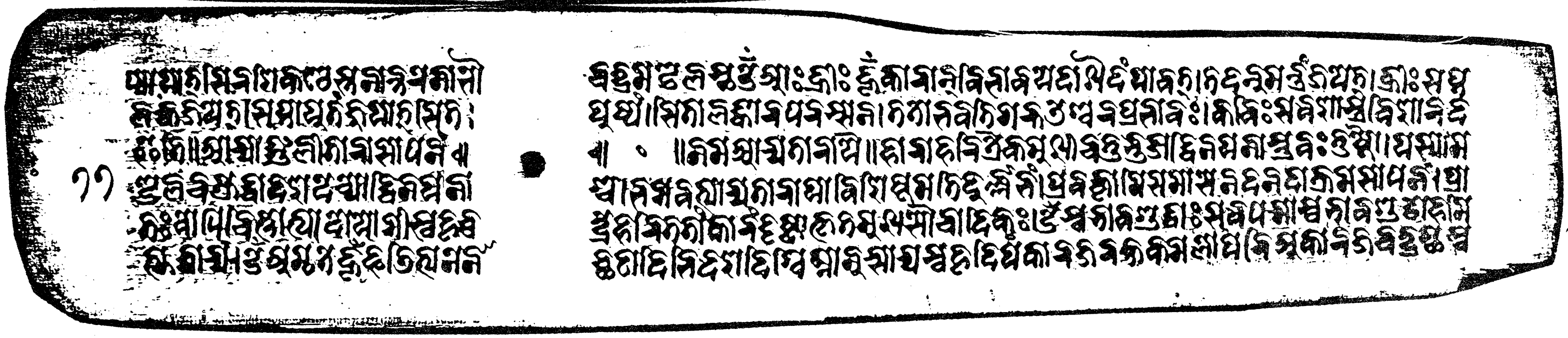
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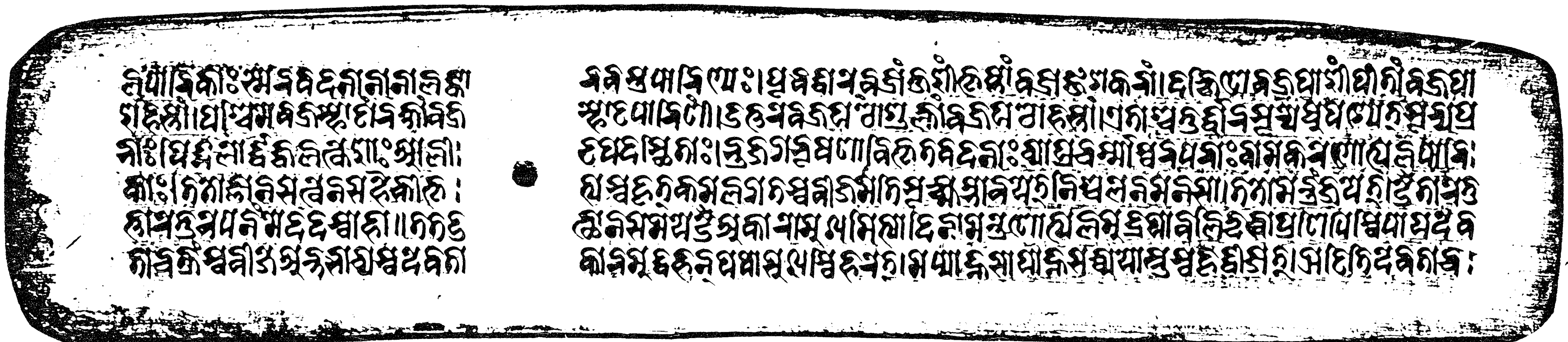


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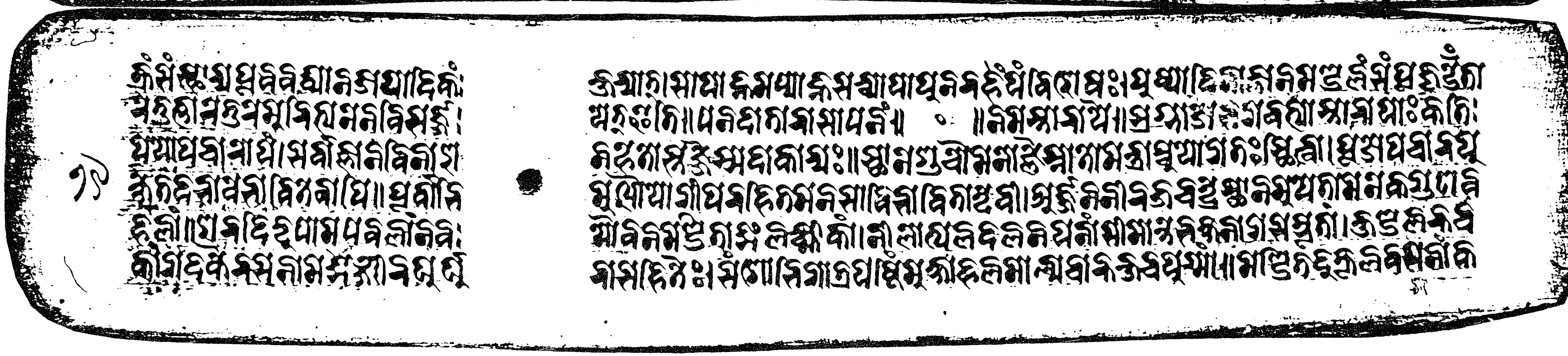


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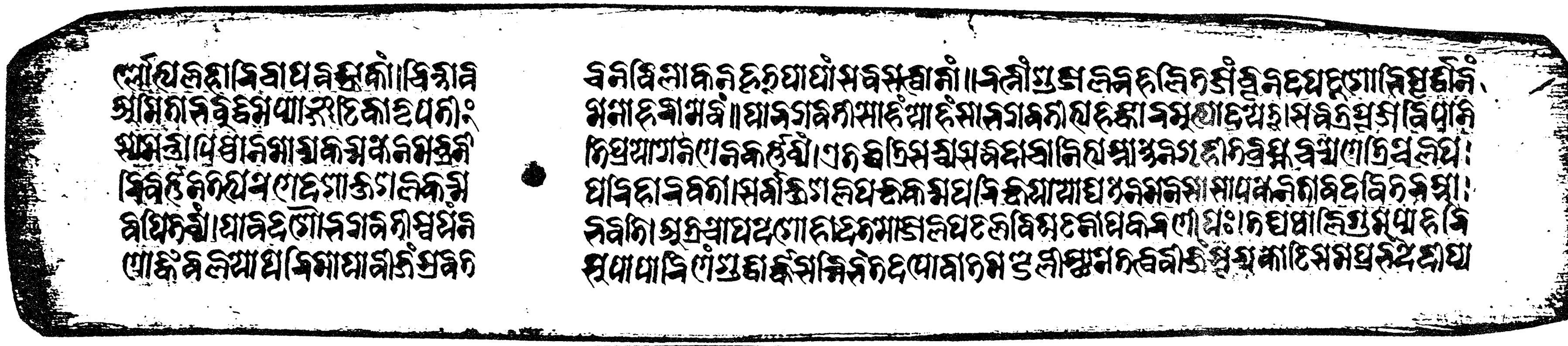
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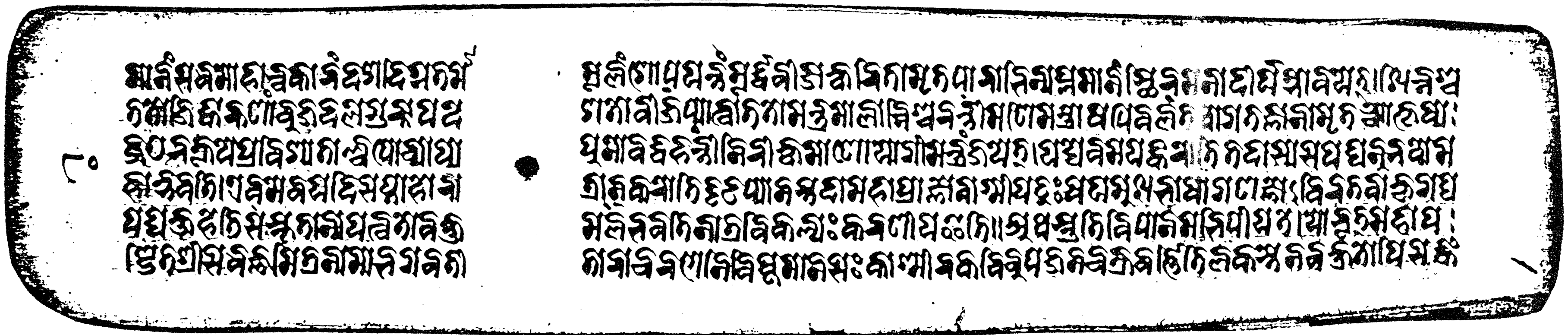
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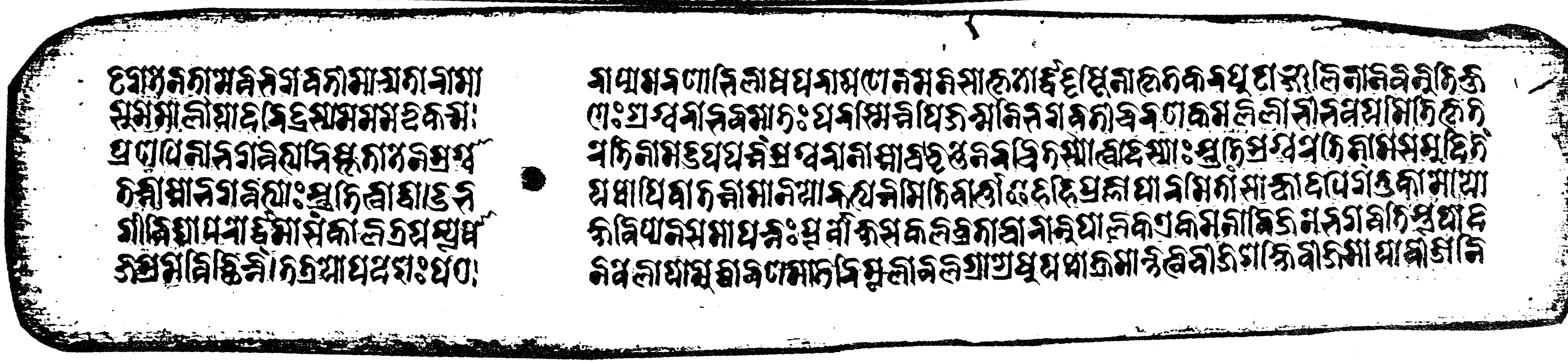
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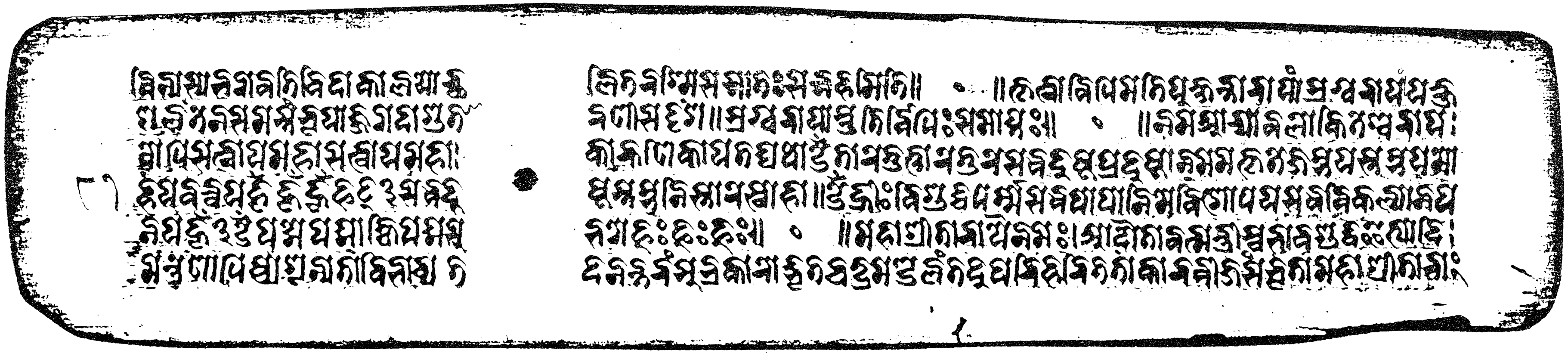
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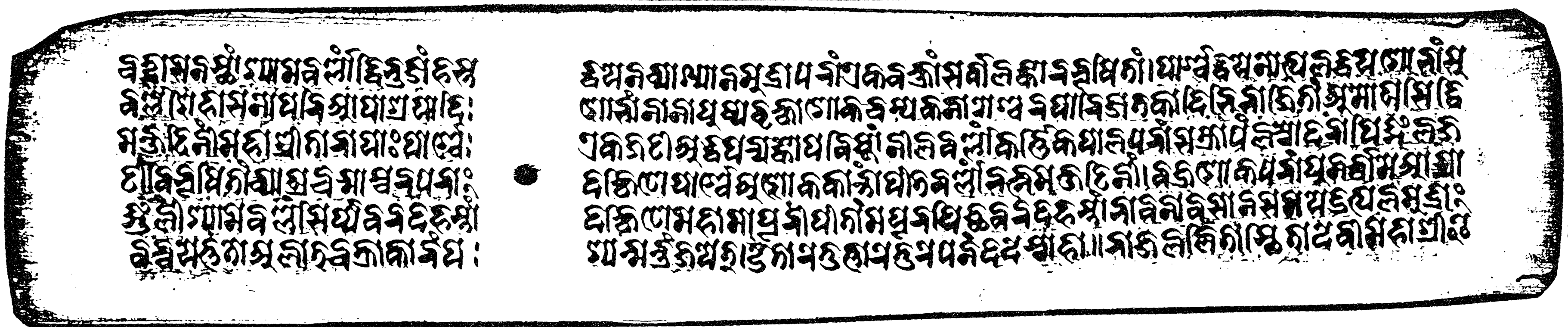
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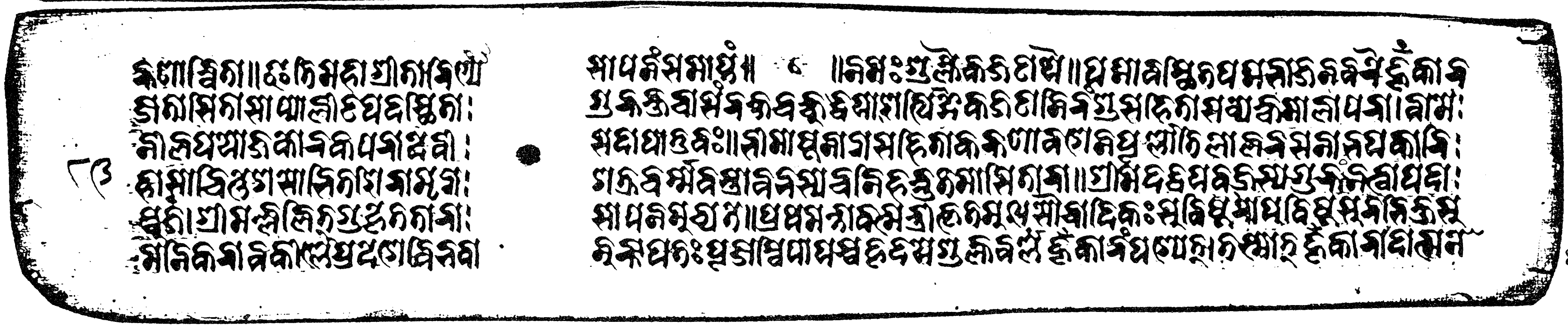
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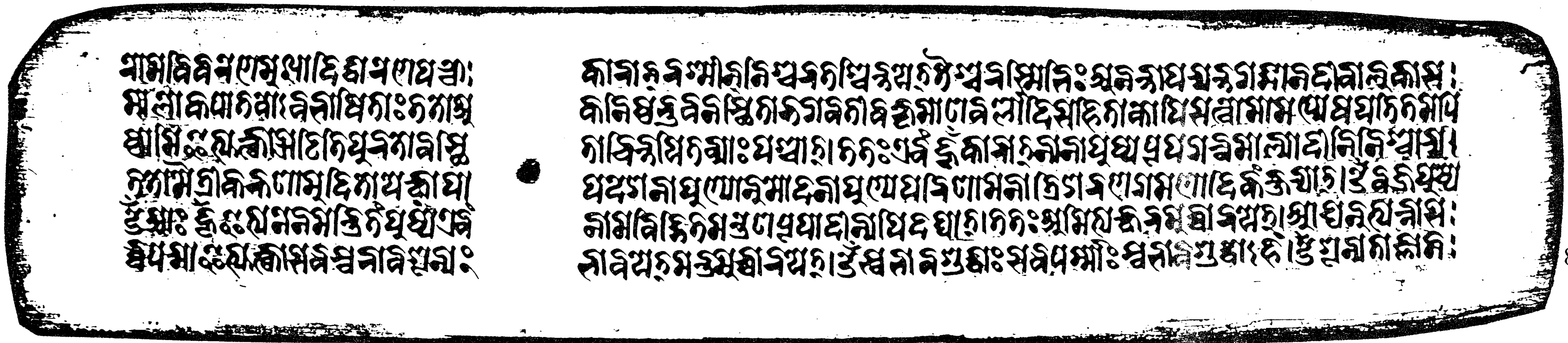
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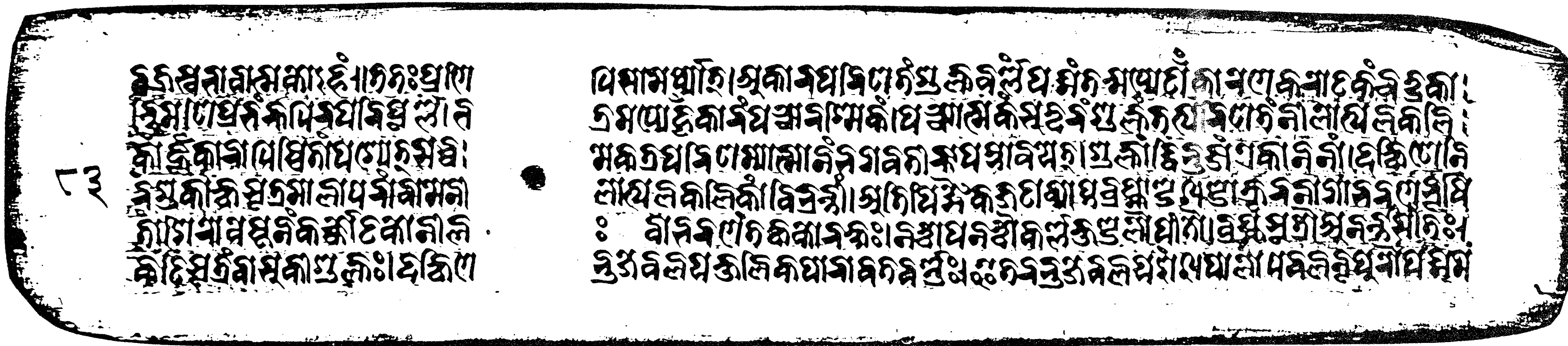
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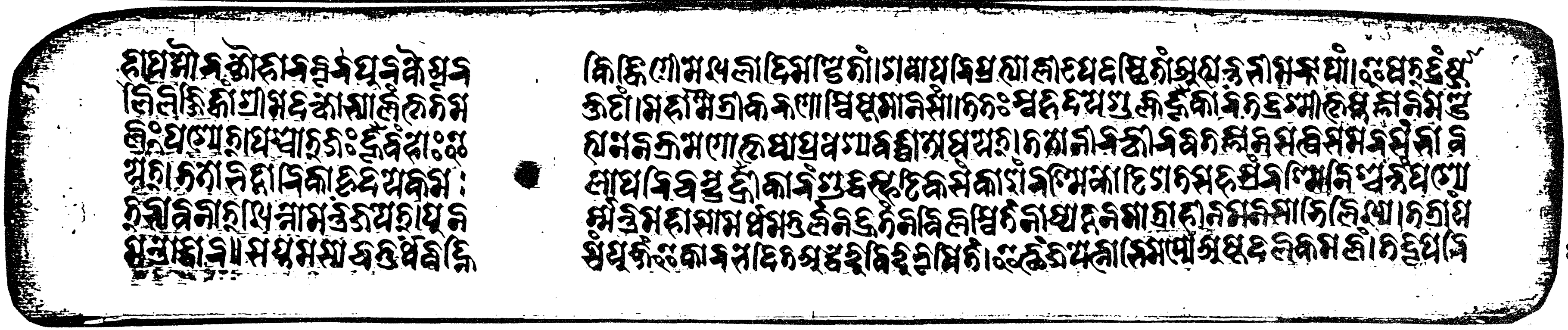
82b



83a



83b



84a

84b

85a

85b

86a

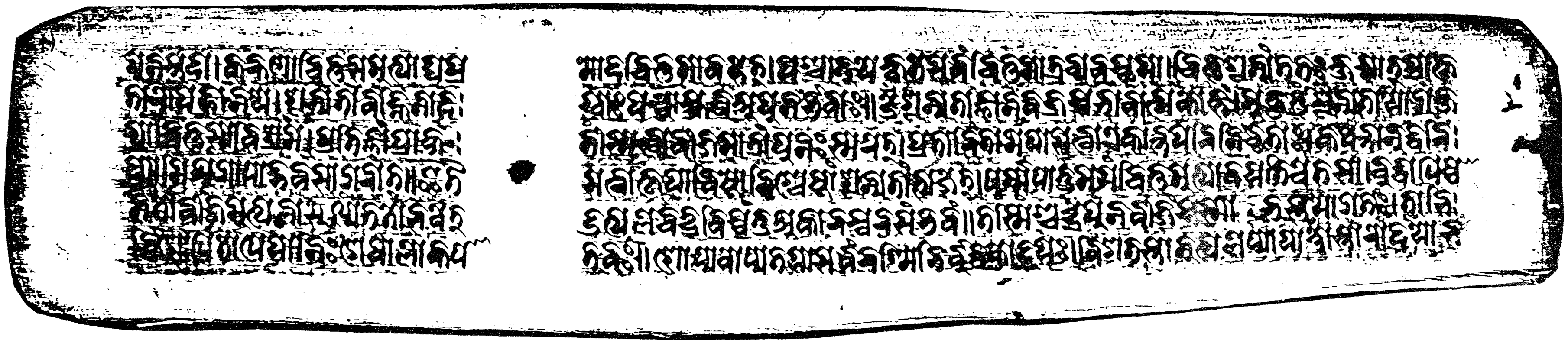
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87a

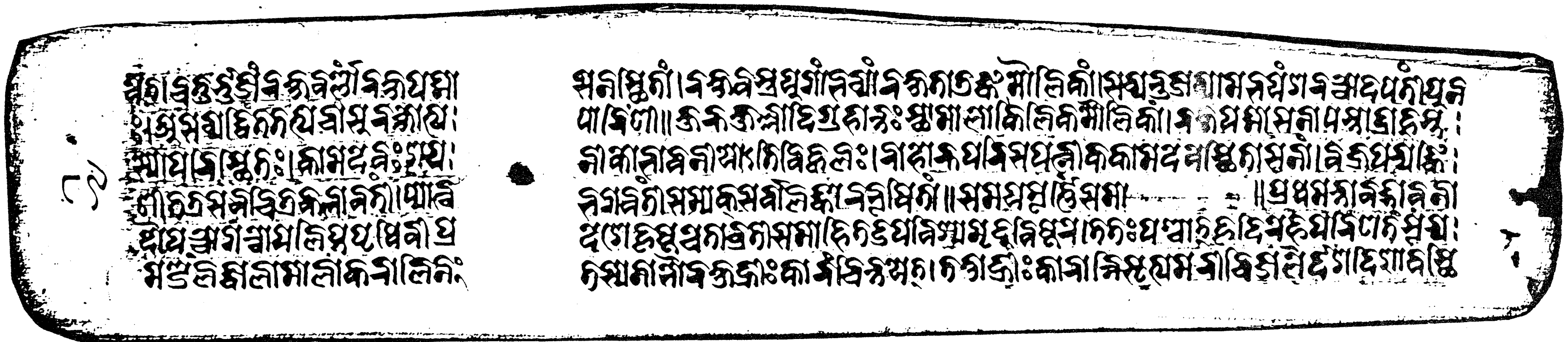
87b

88a

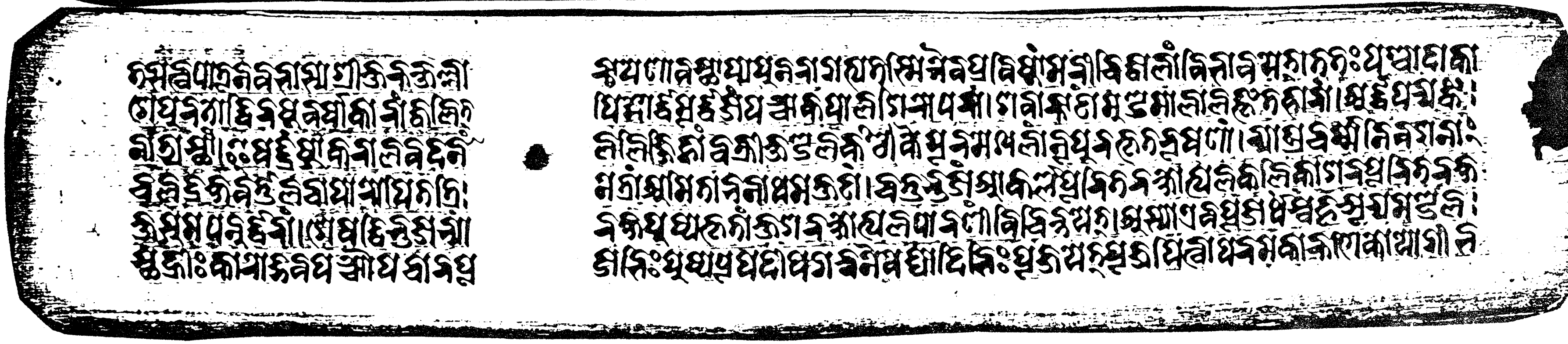
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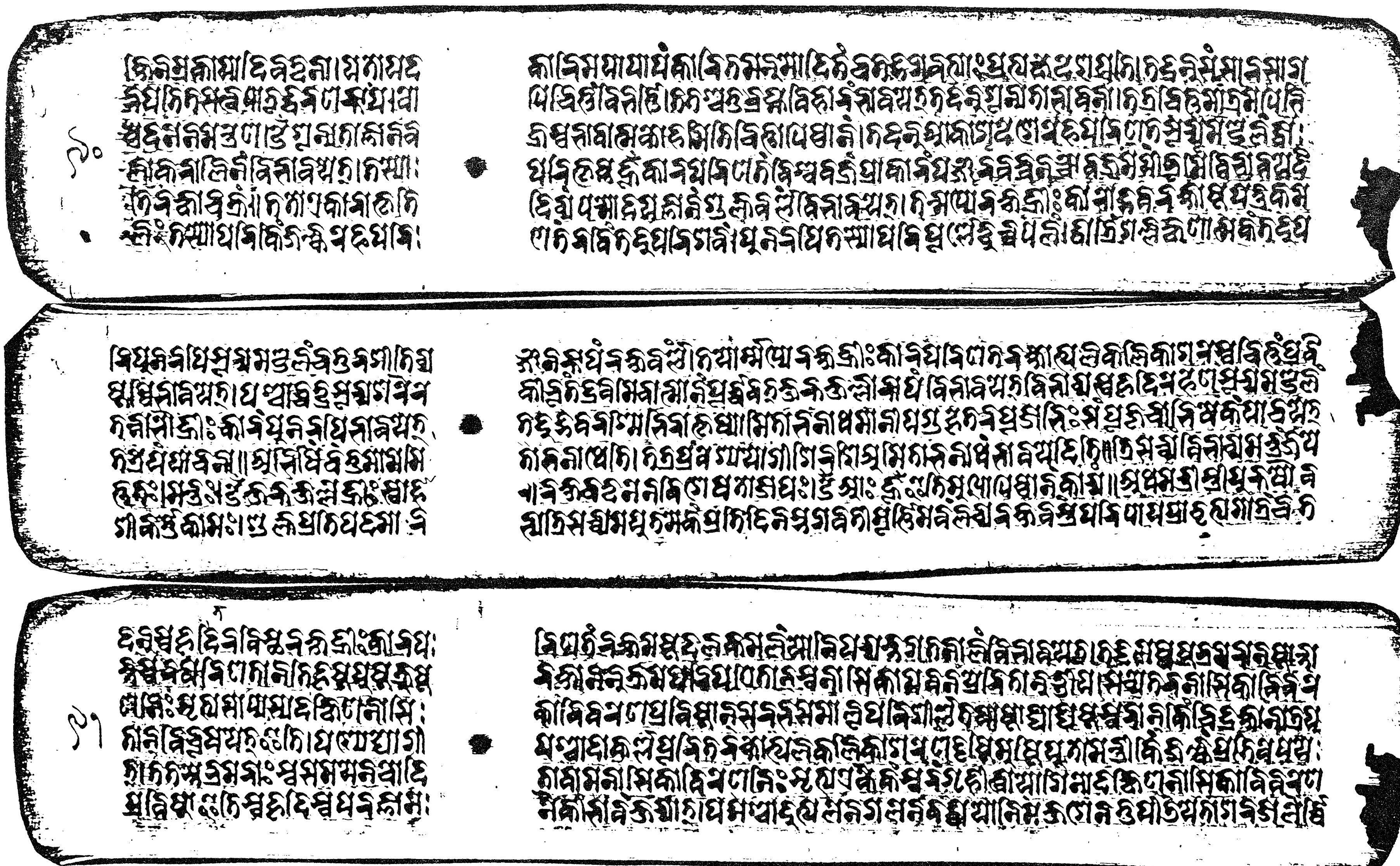
89a



89b



90a



90b

91a

91b

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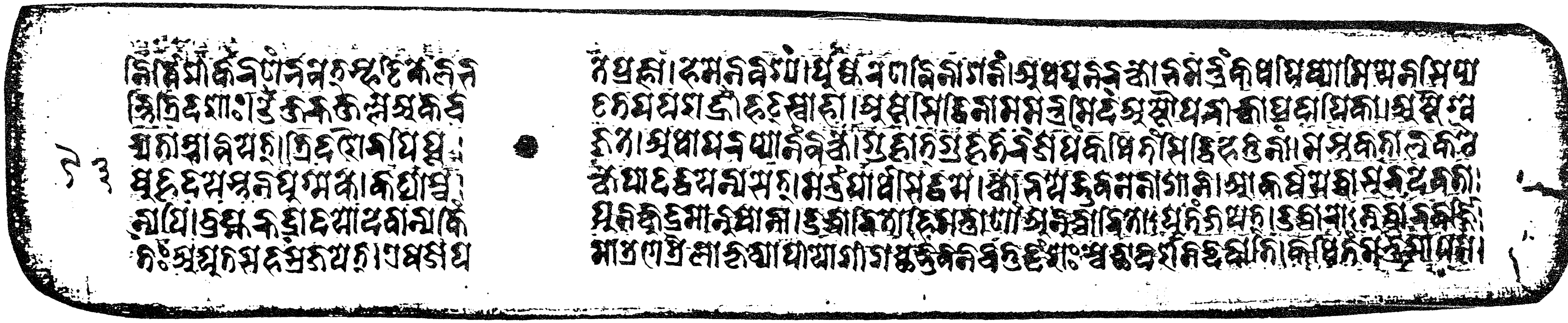
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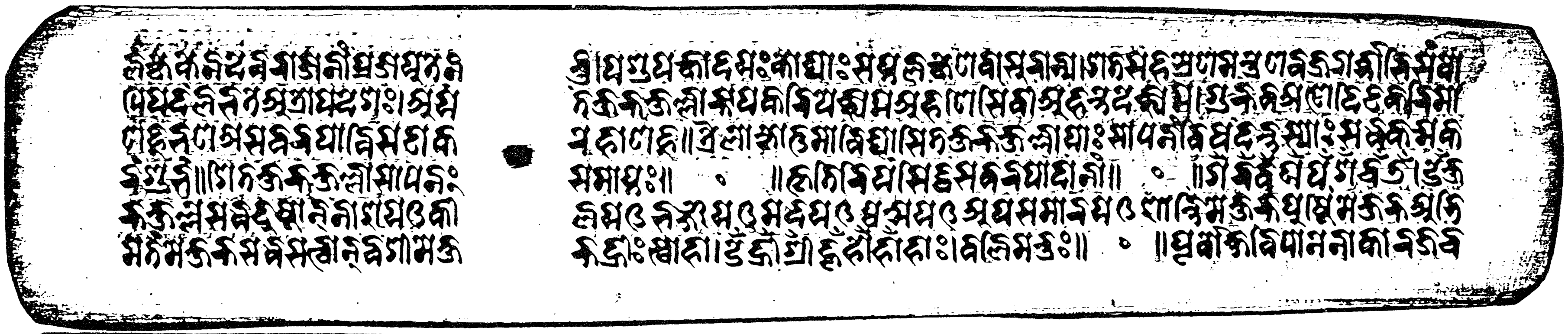
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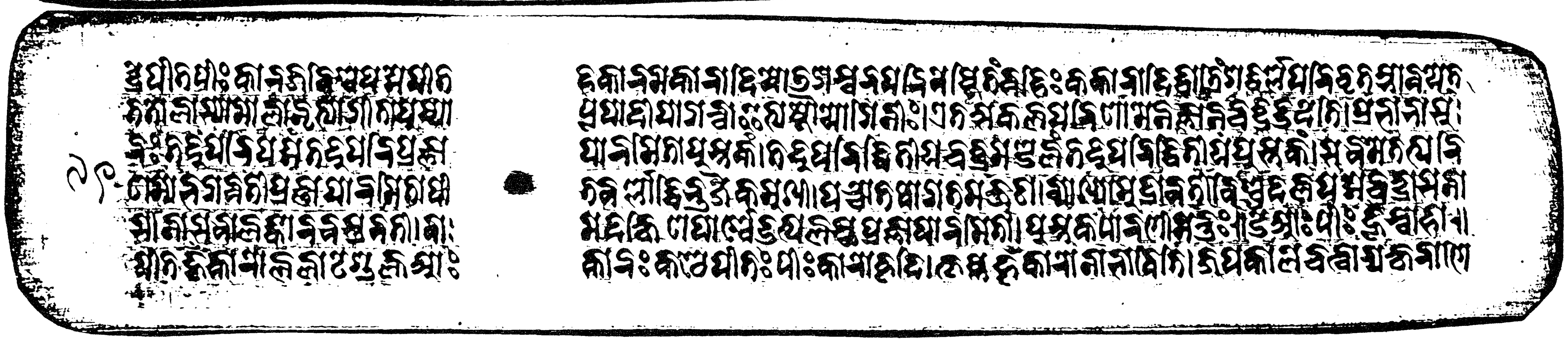
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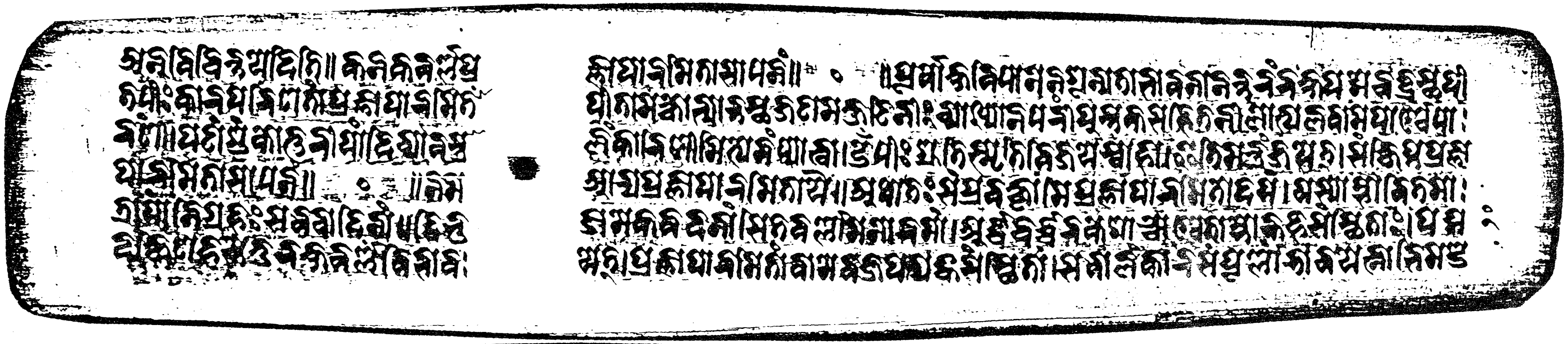
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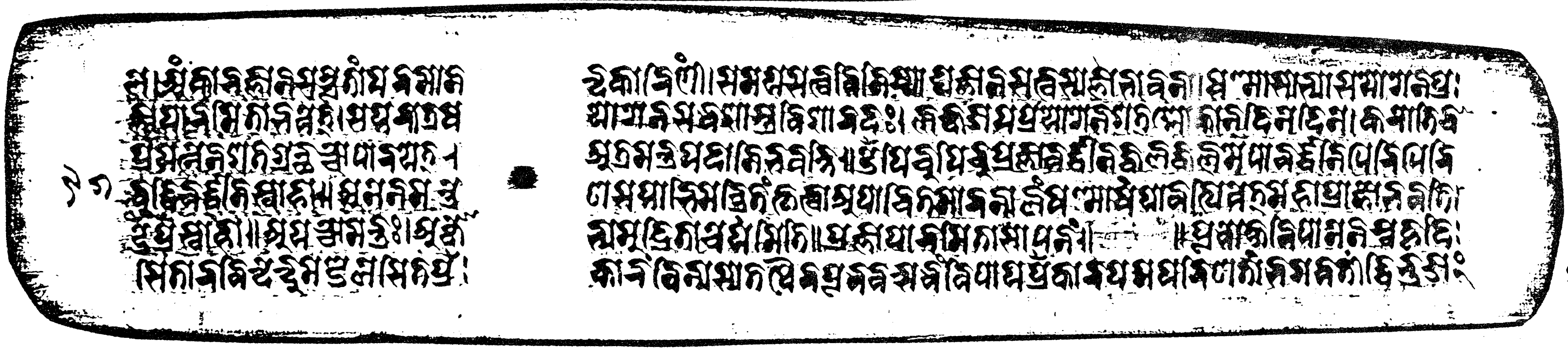
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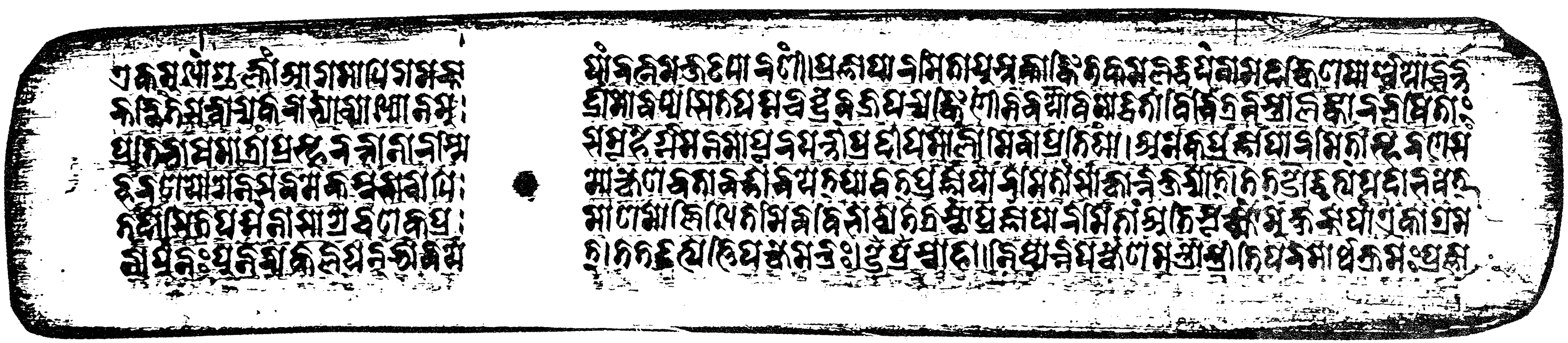
94b



95a



95b

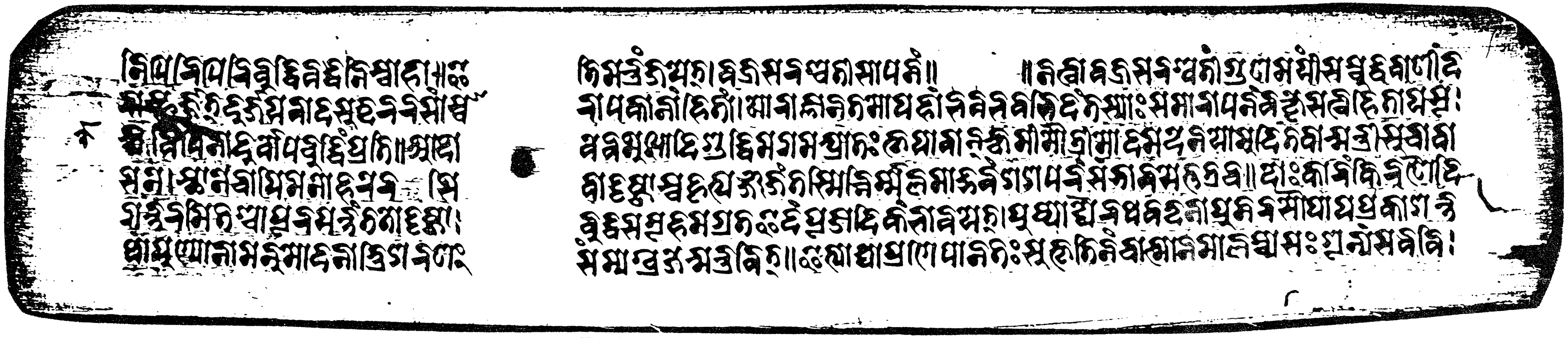


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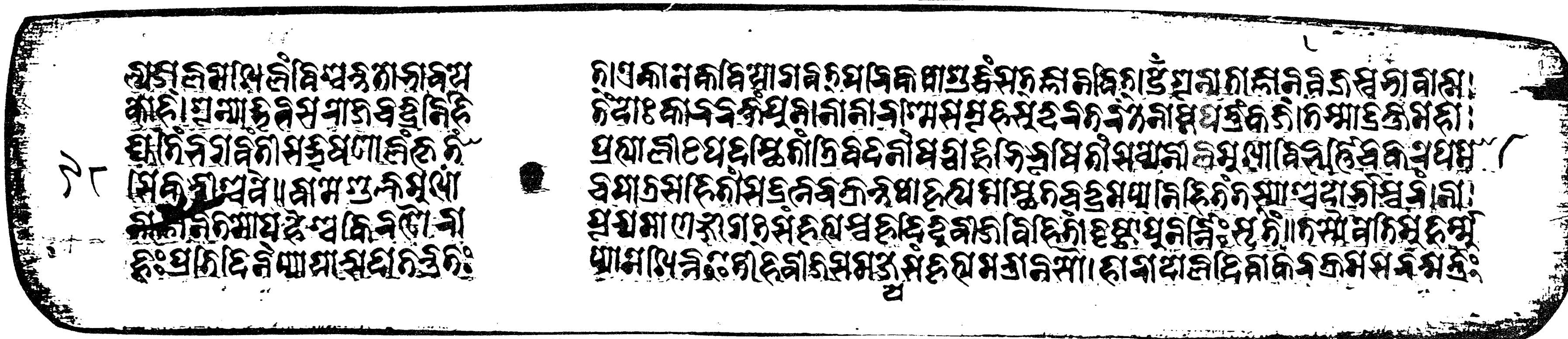
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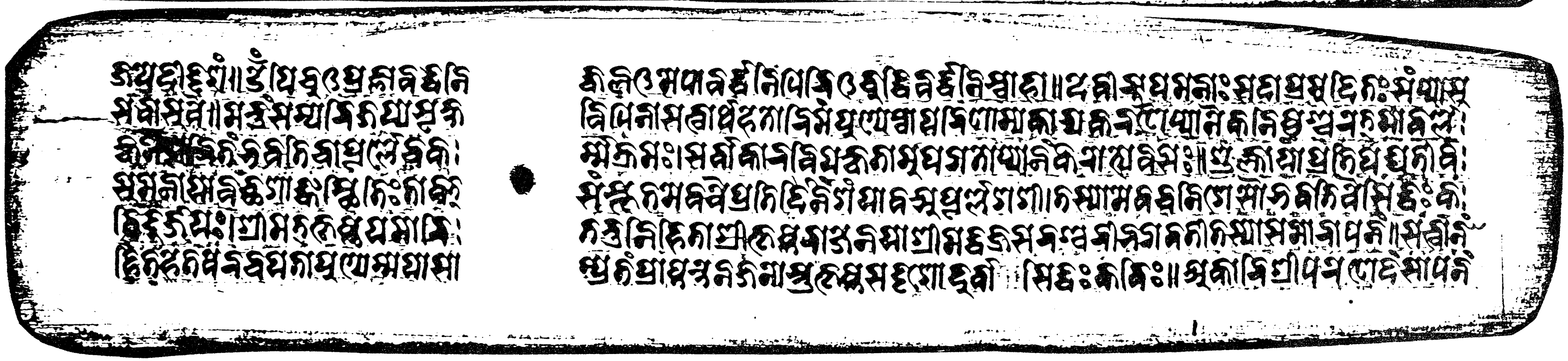
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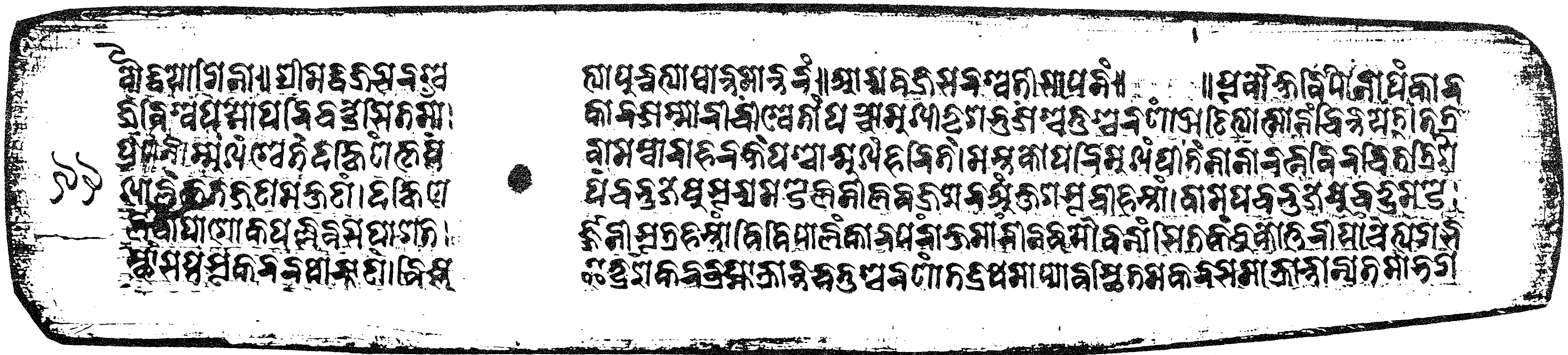
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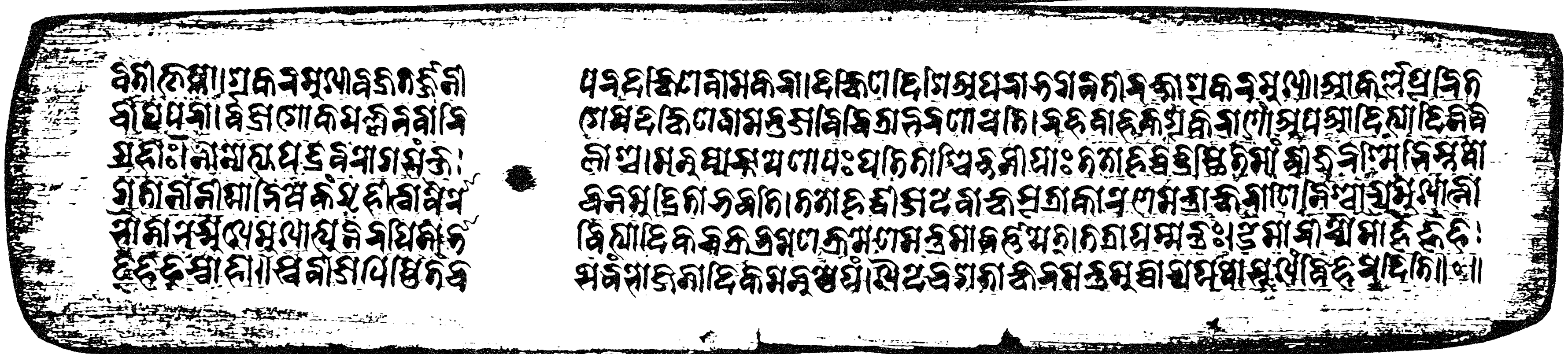
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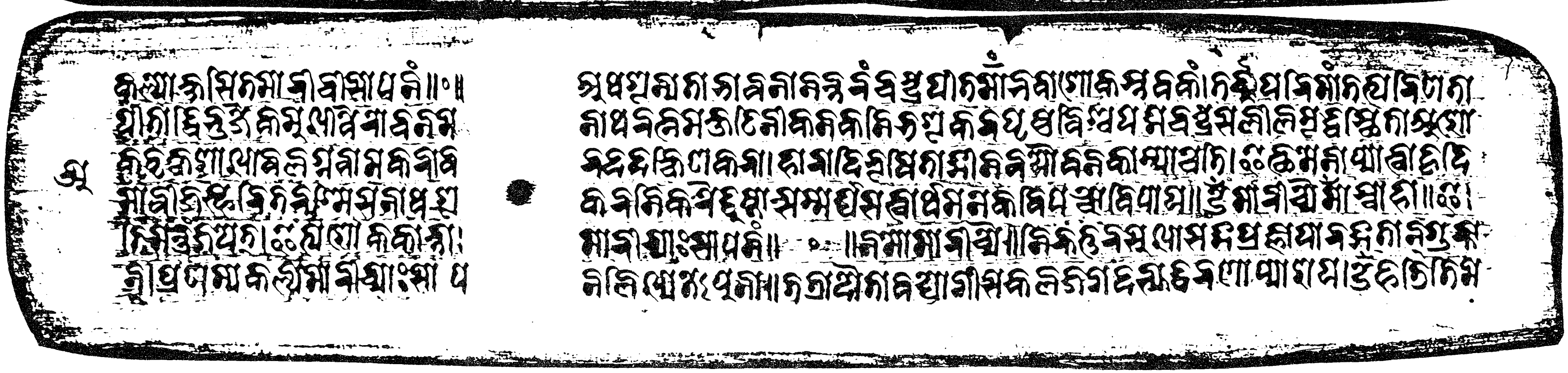
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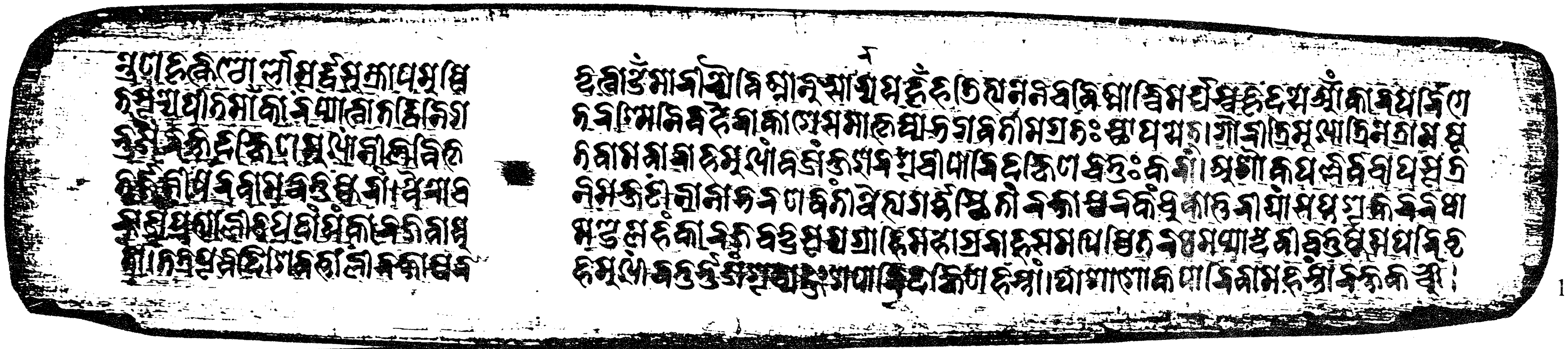
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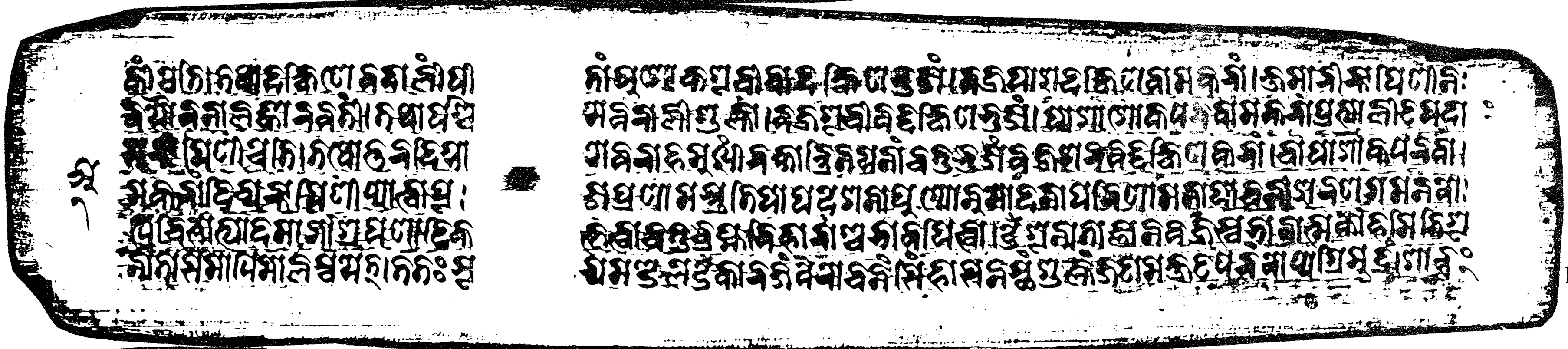
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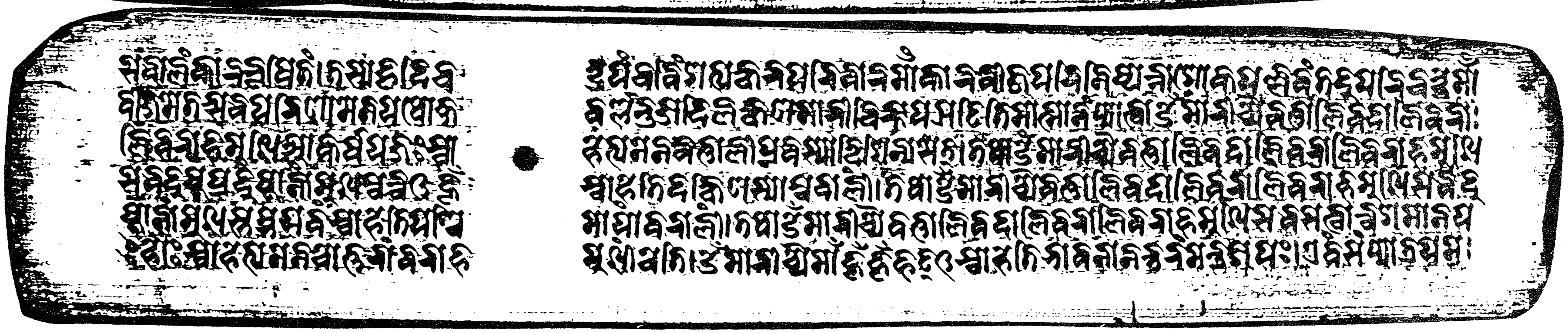
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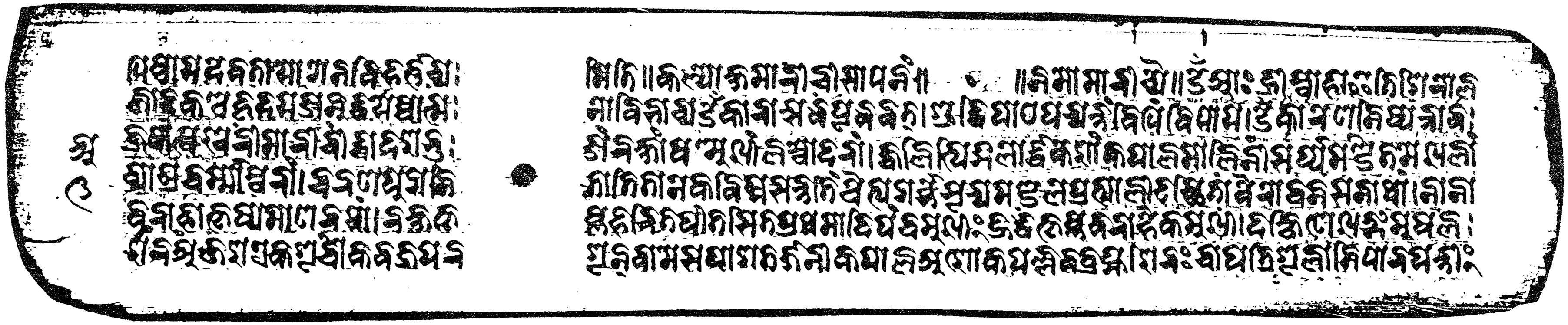
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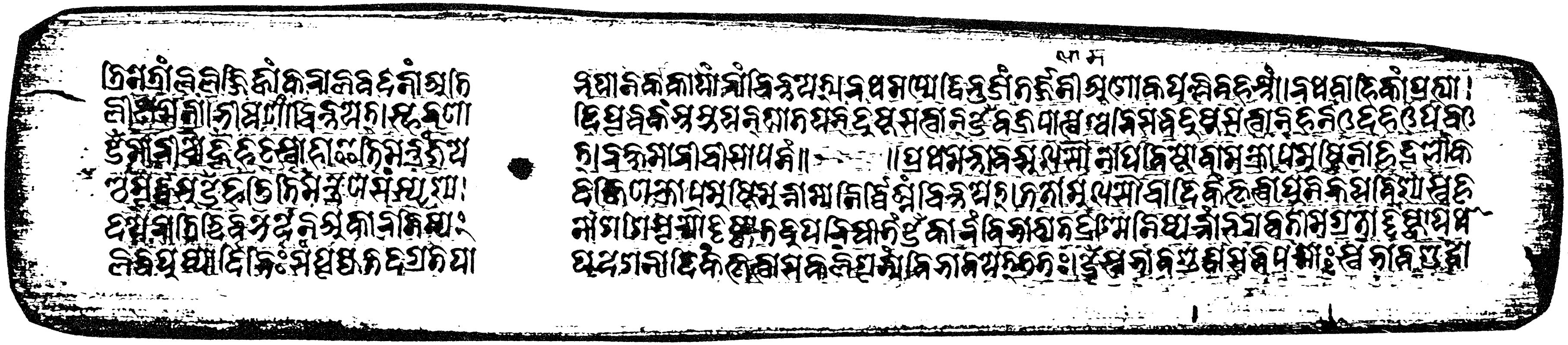
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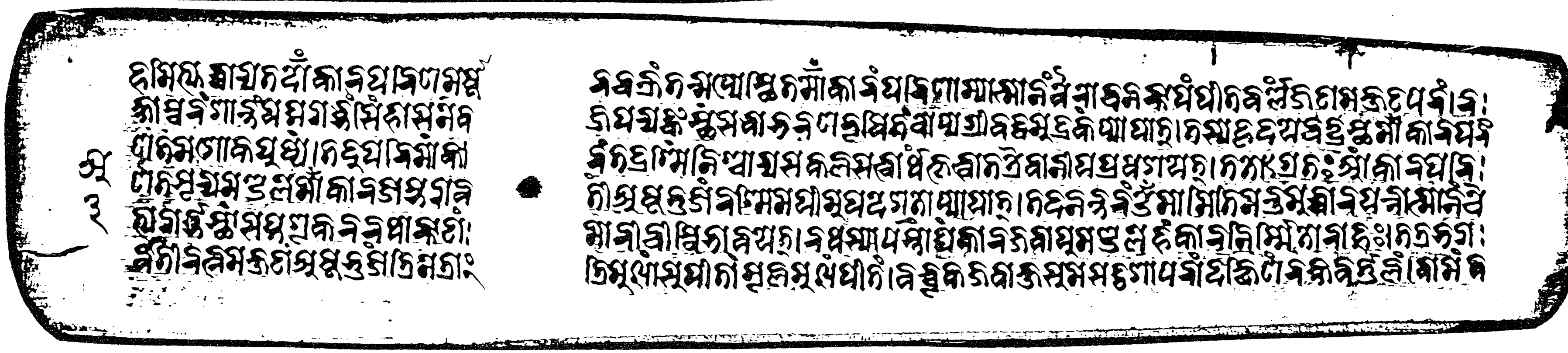
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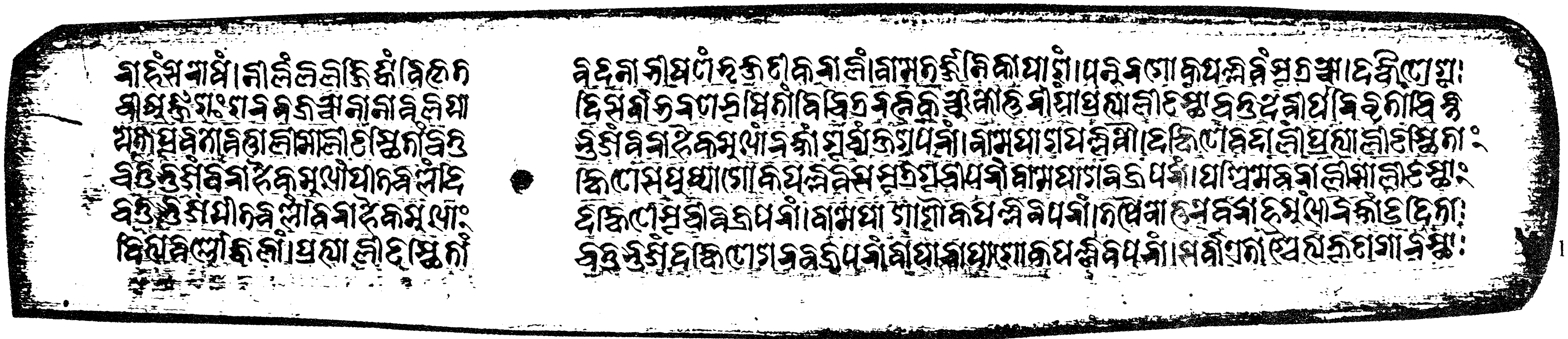
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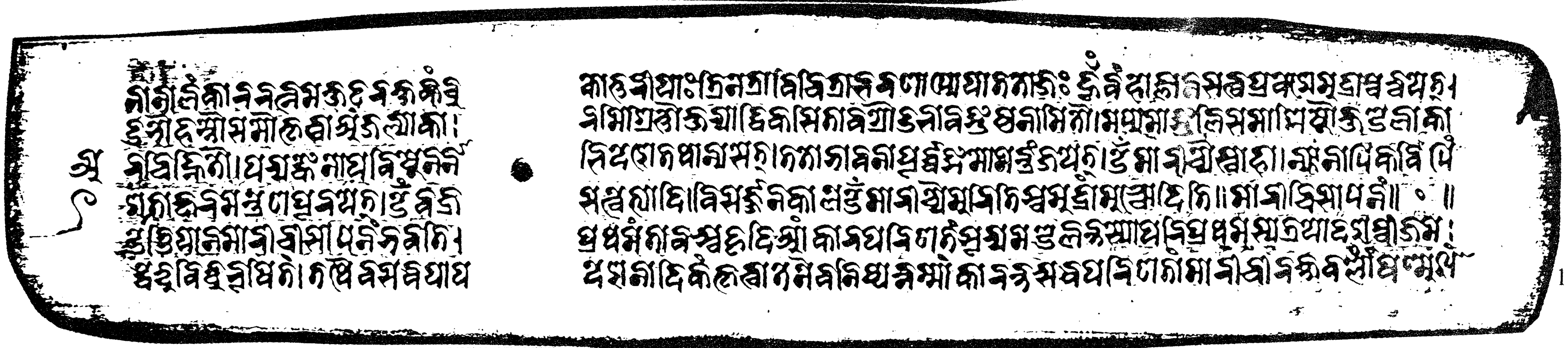
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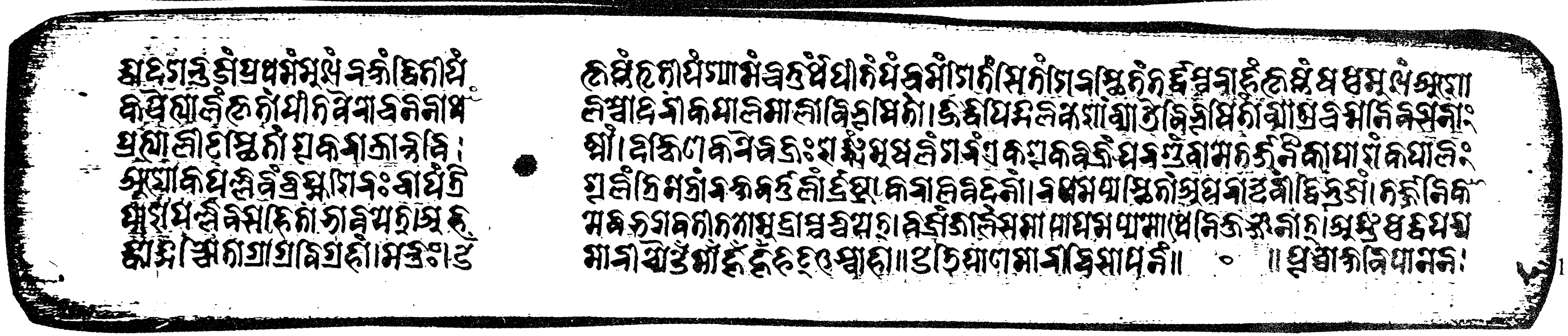
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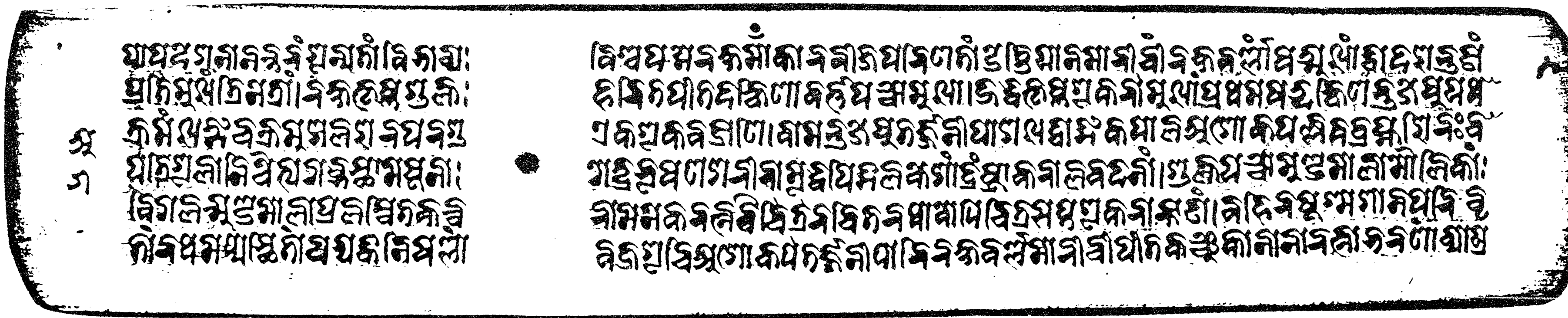
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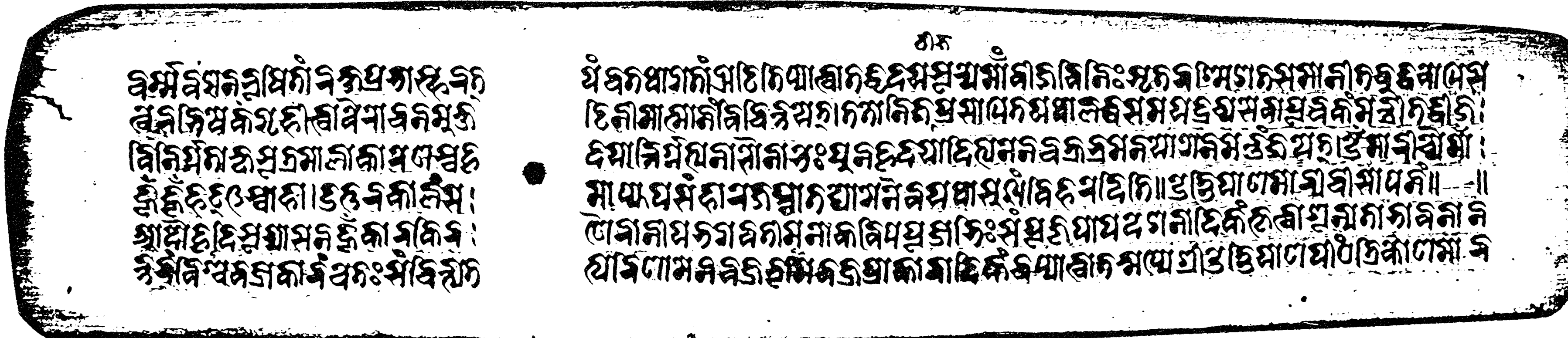
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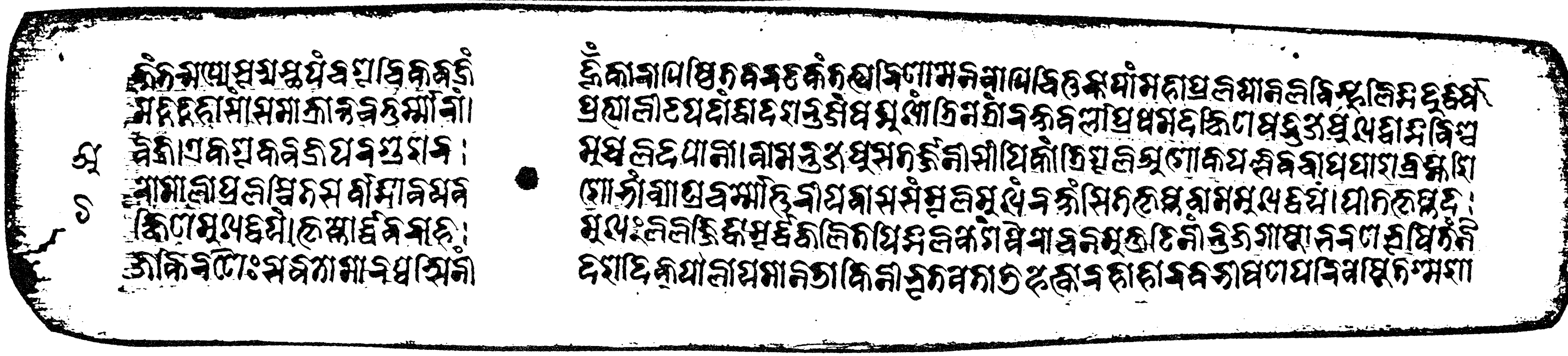
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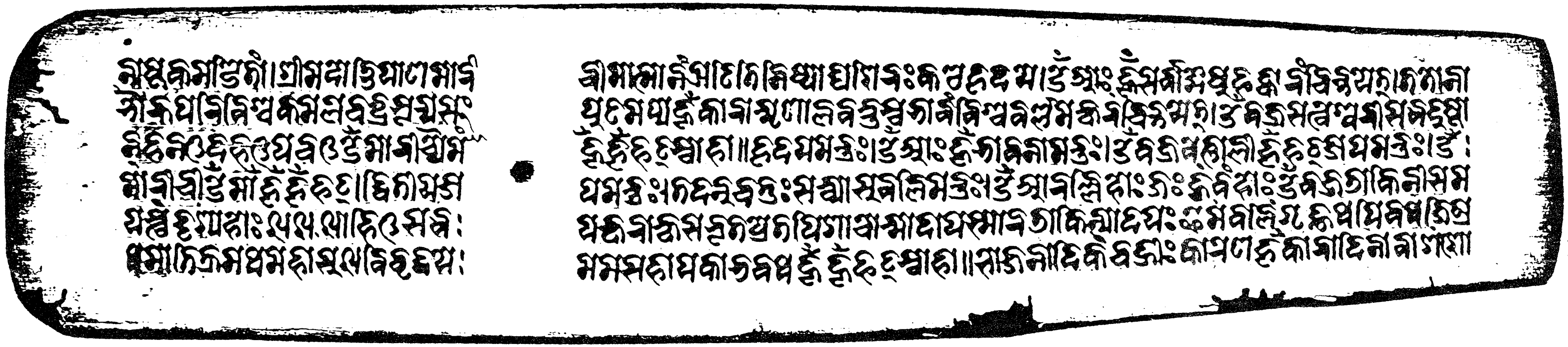
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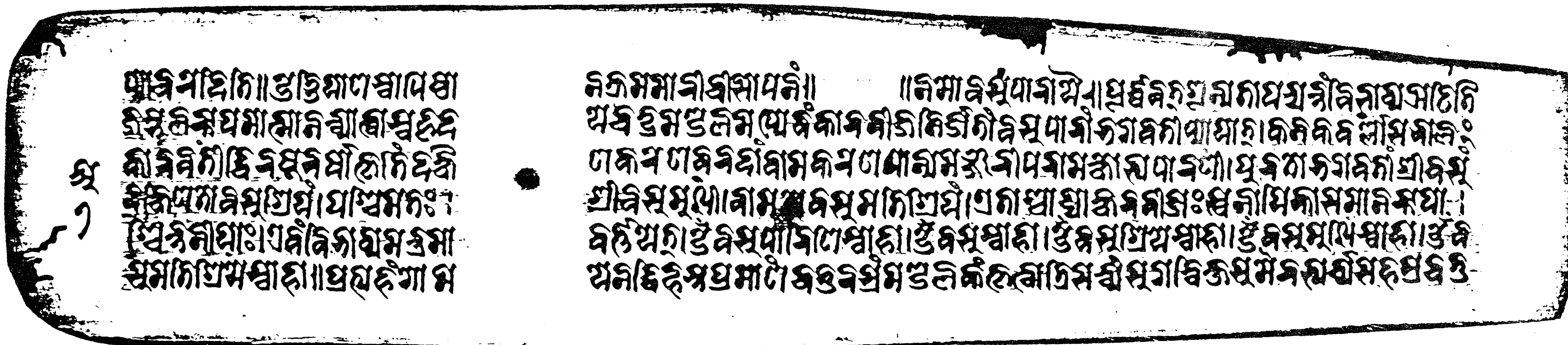
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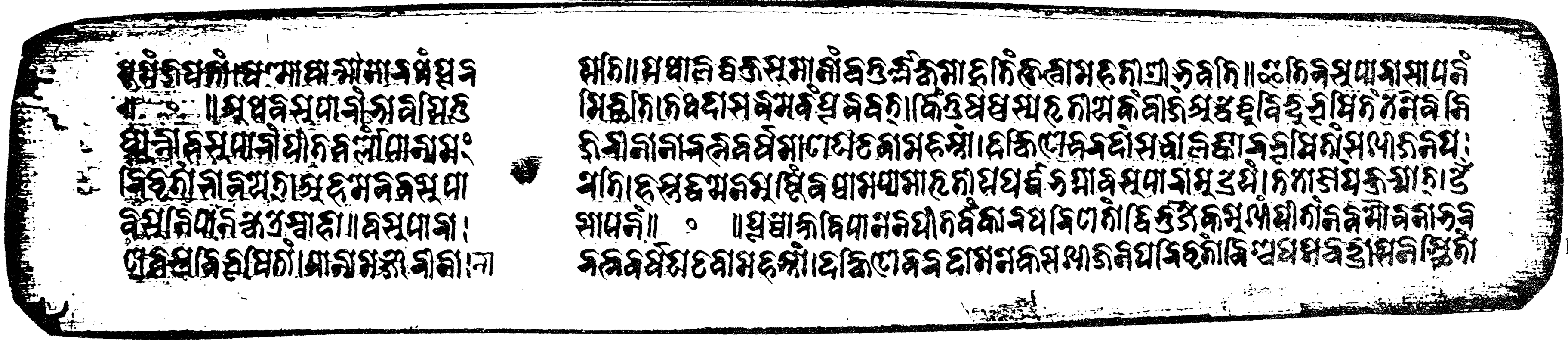
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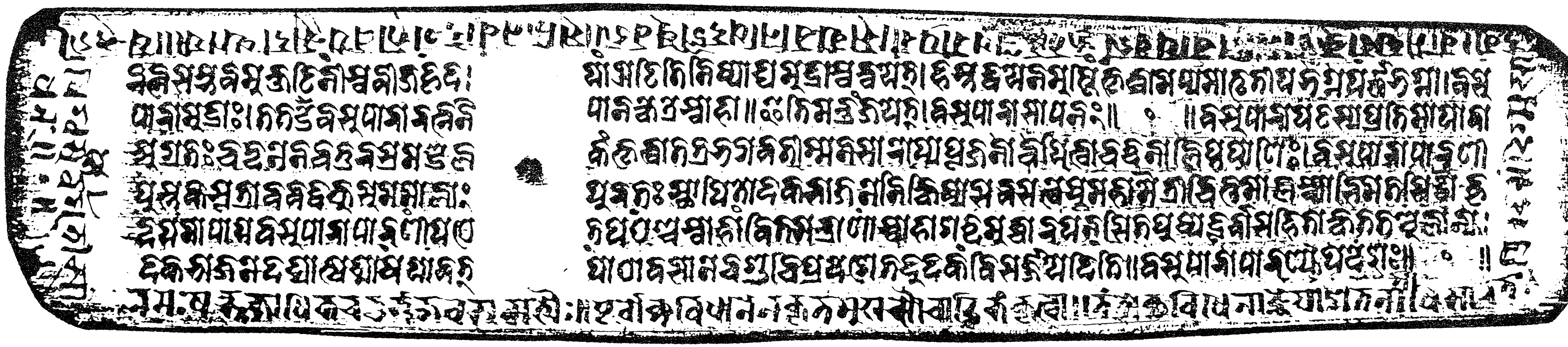
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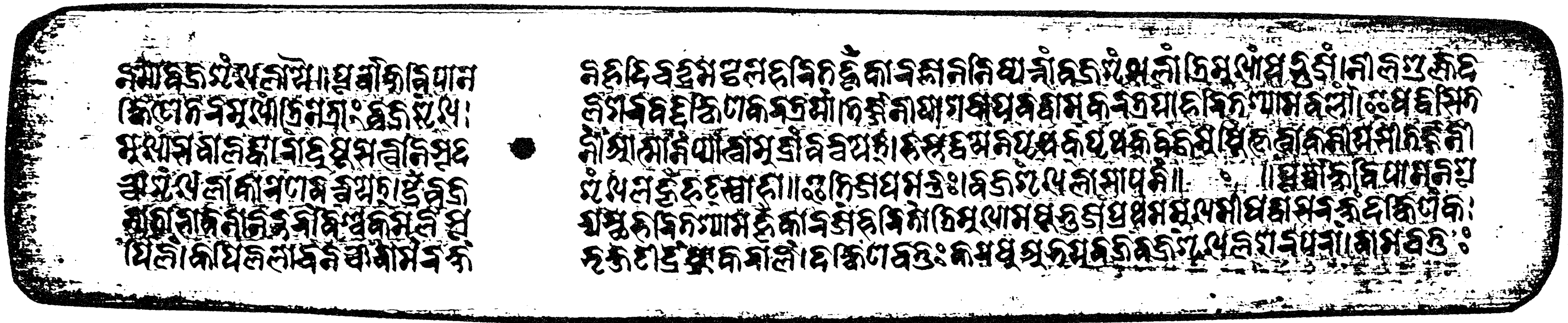
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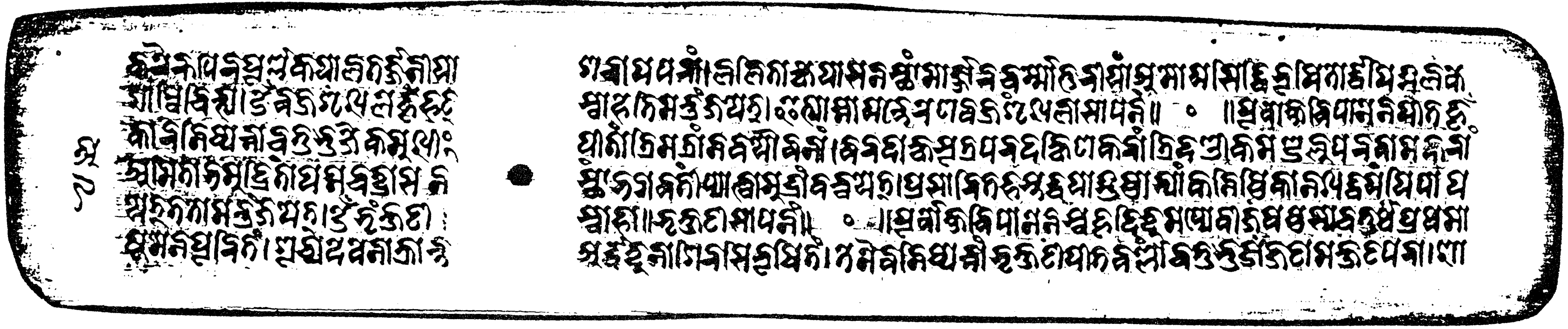
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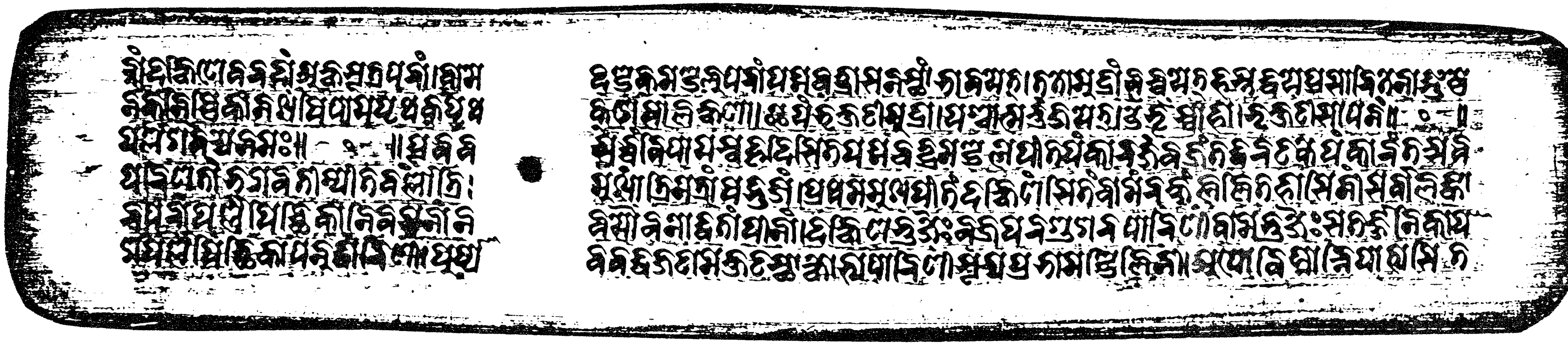
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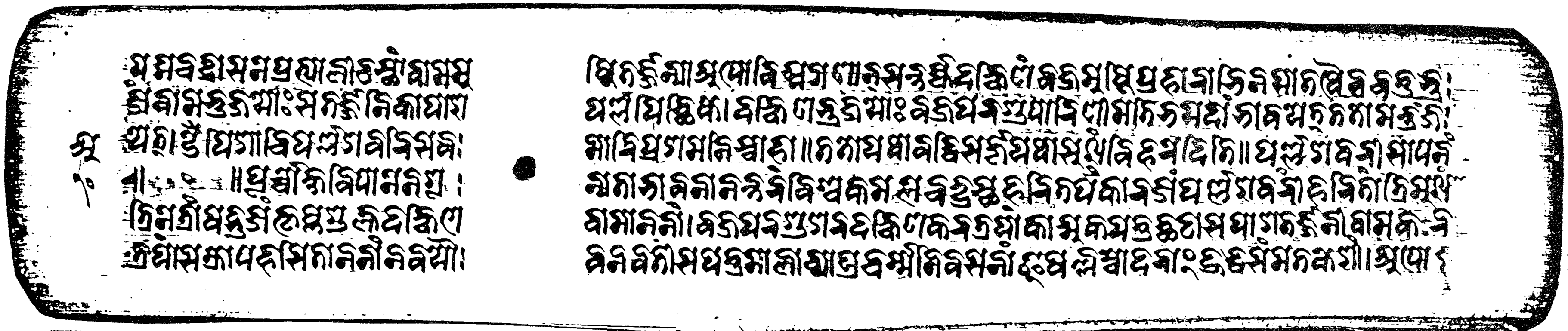
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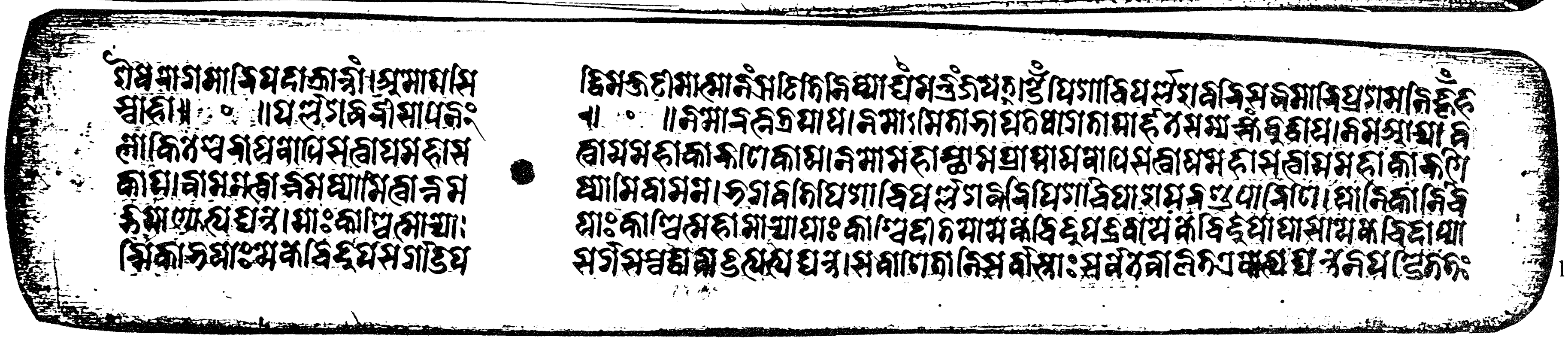
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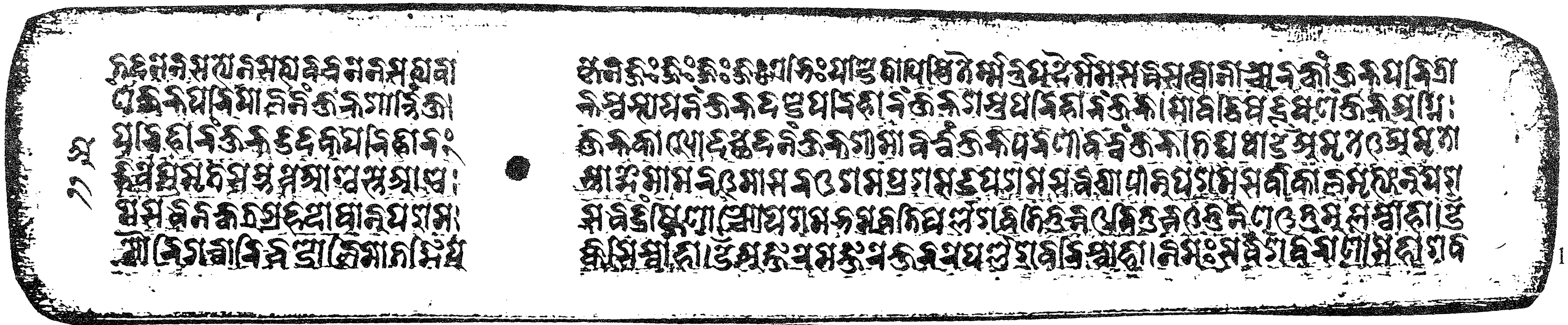
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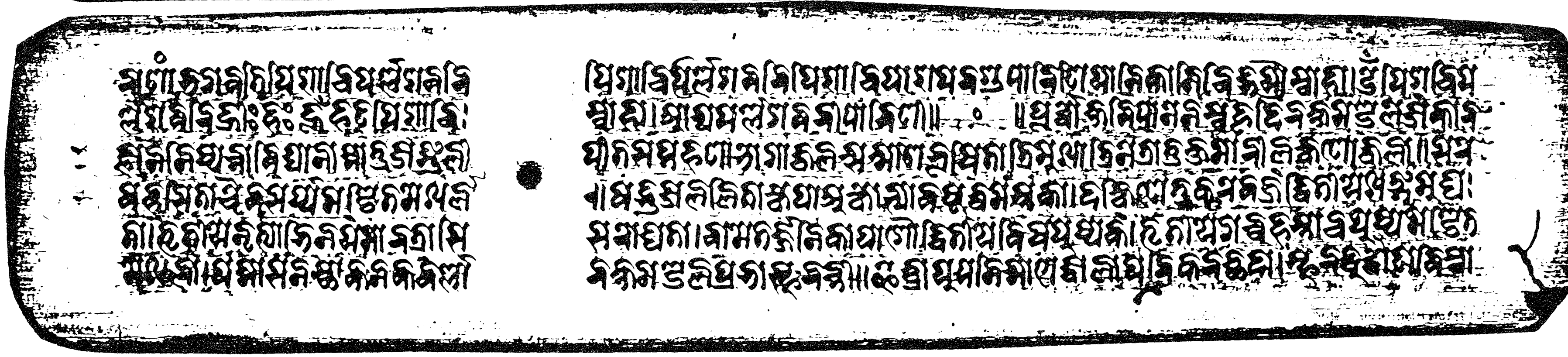
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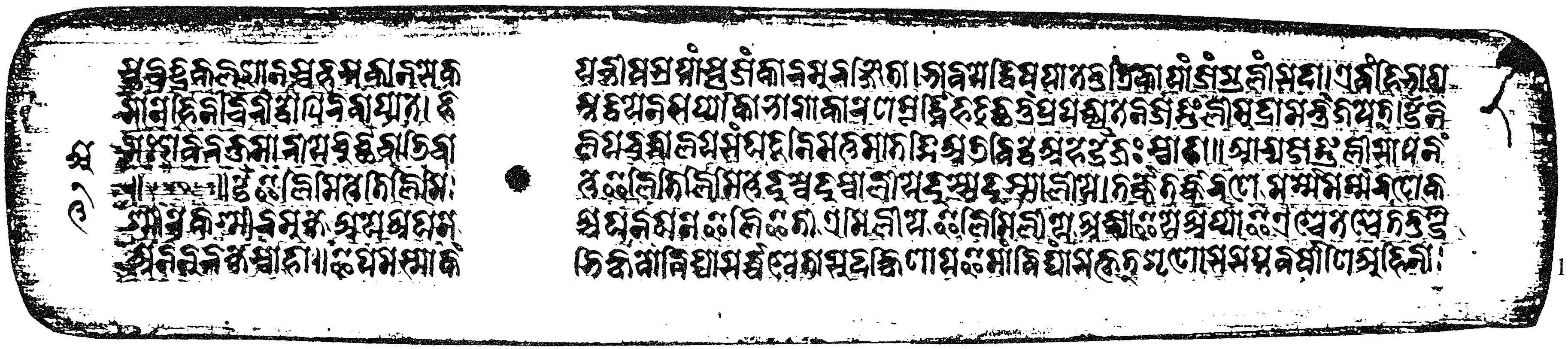
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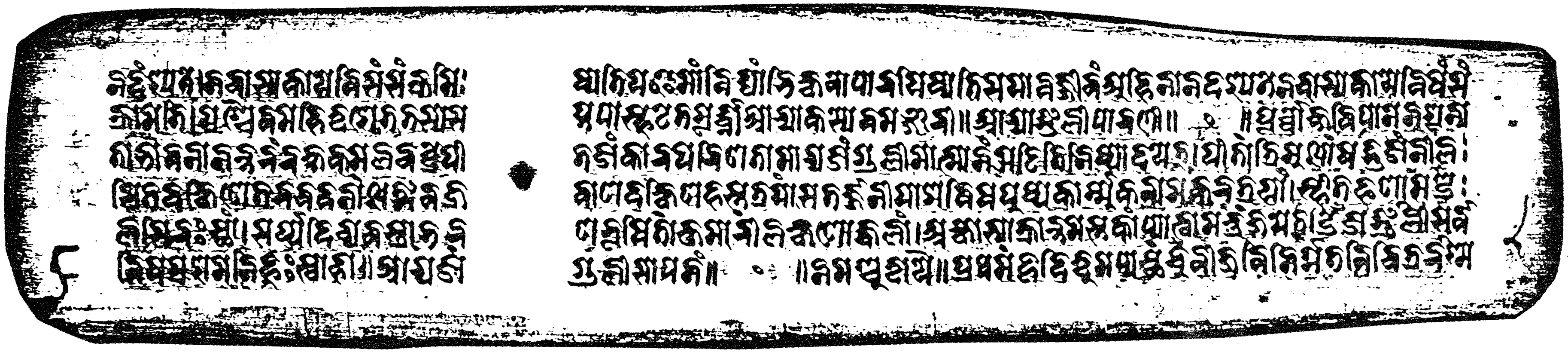
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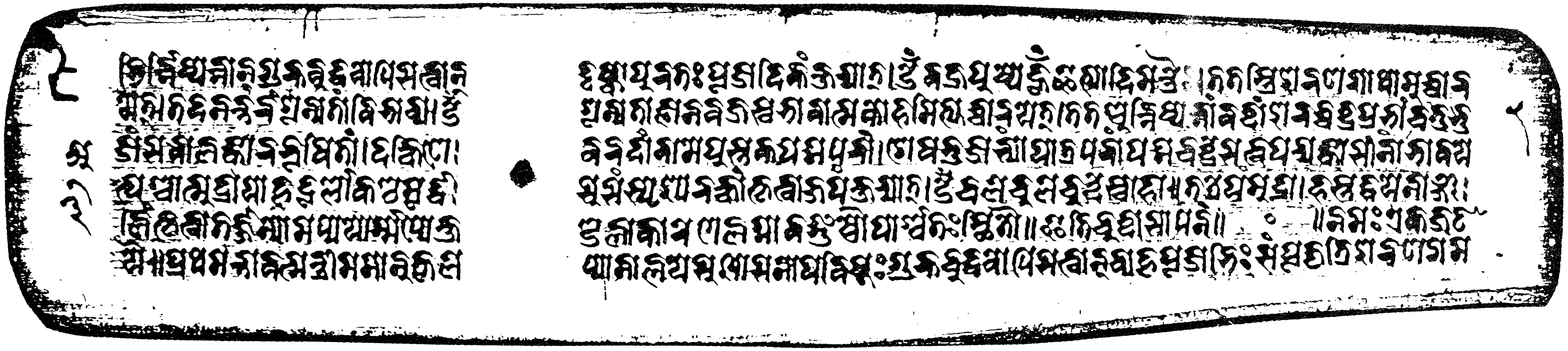
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112b



113a



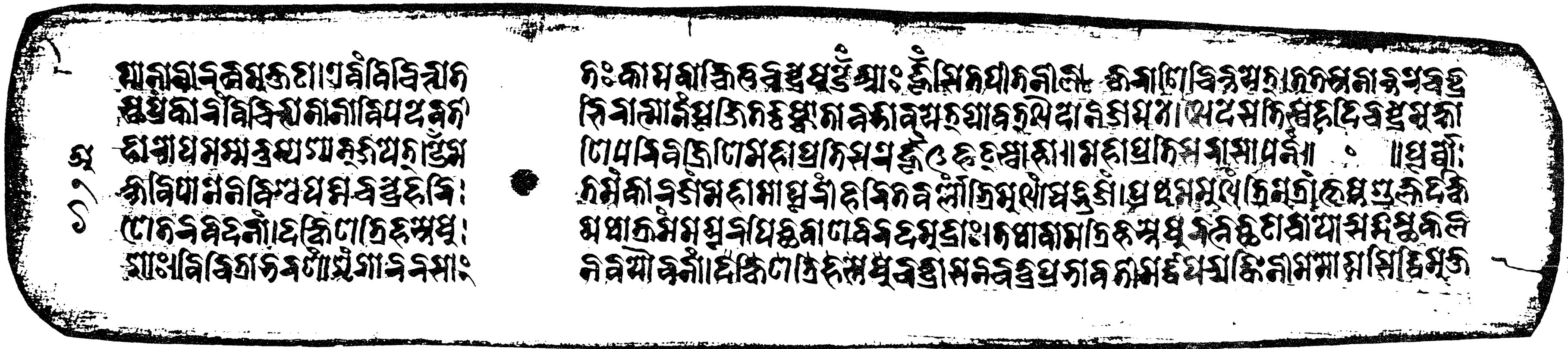
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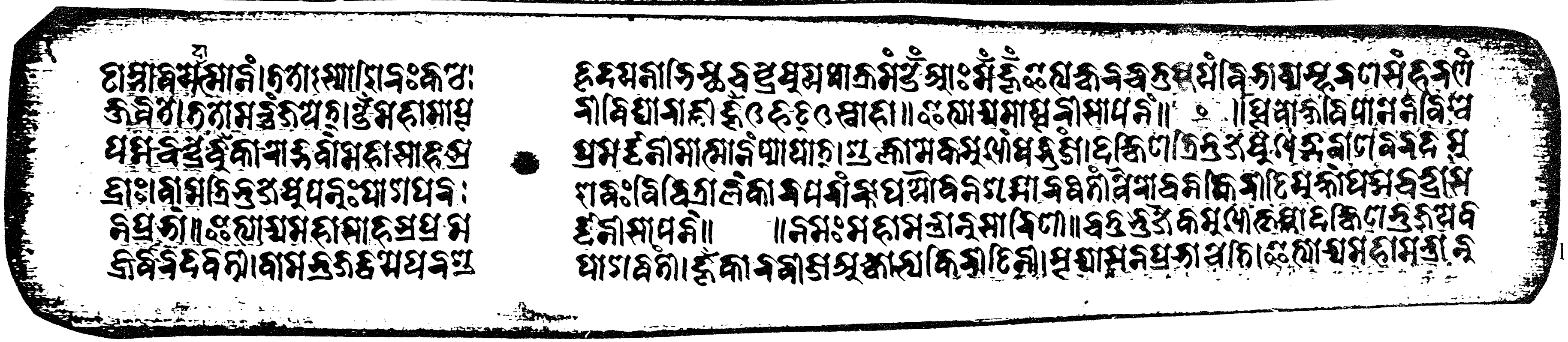
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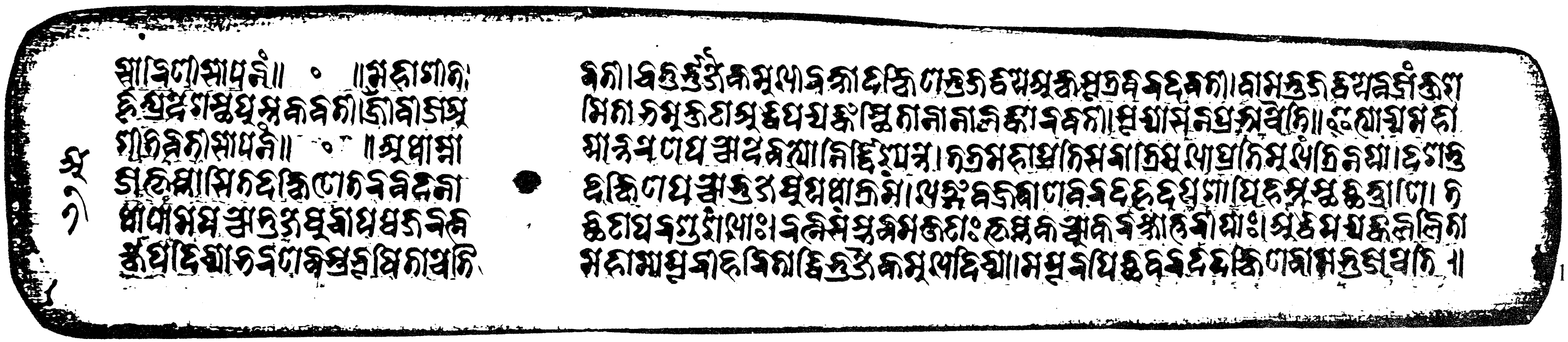
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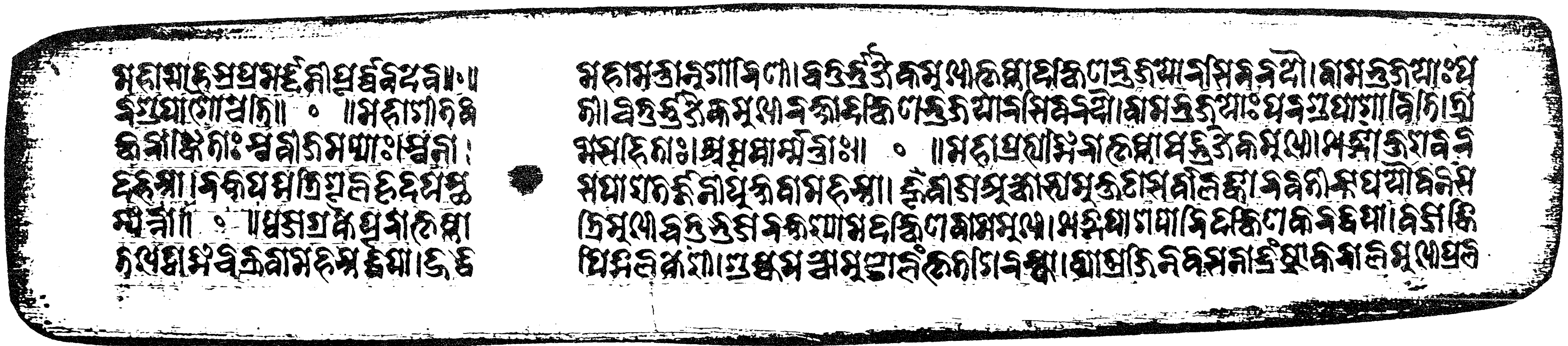
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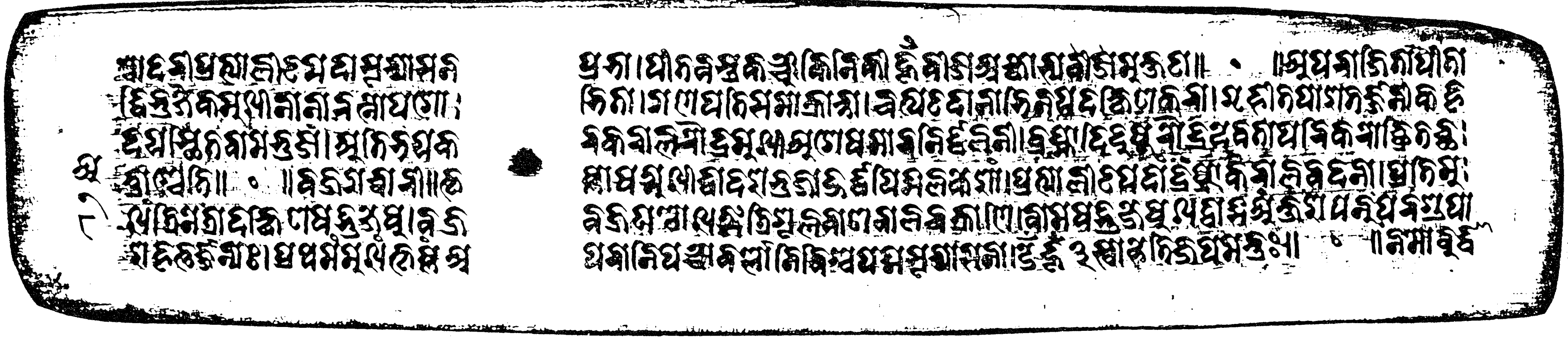
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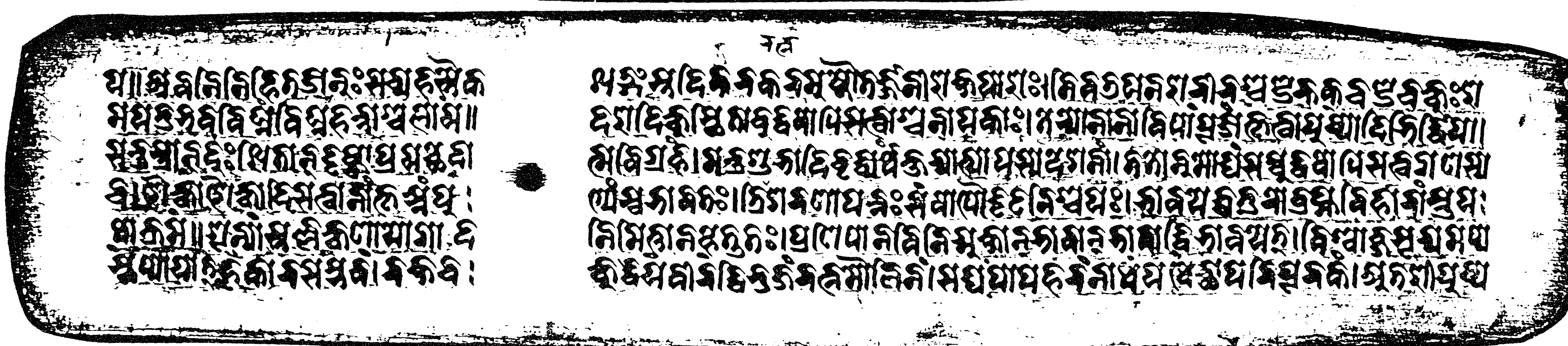
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118a



118b



119a

119b

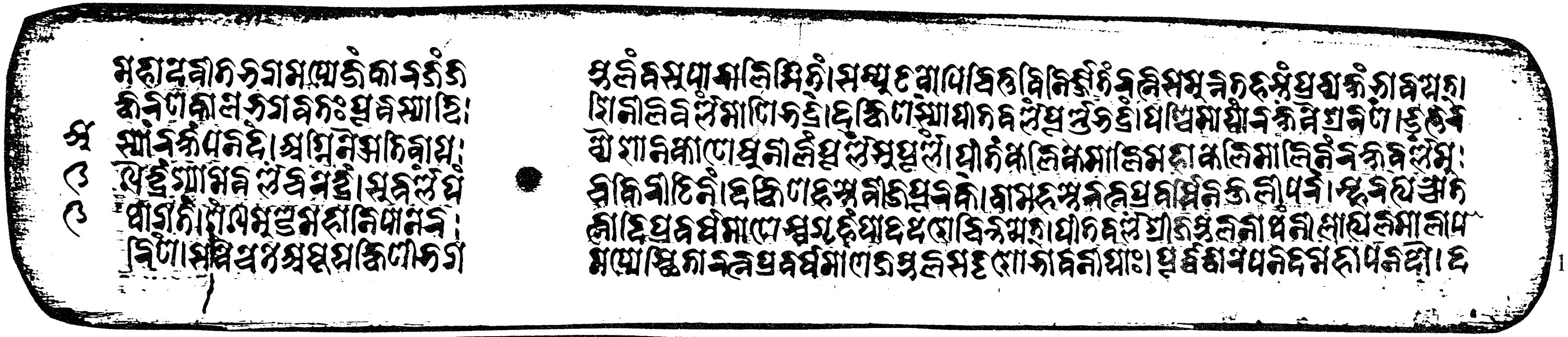
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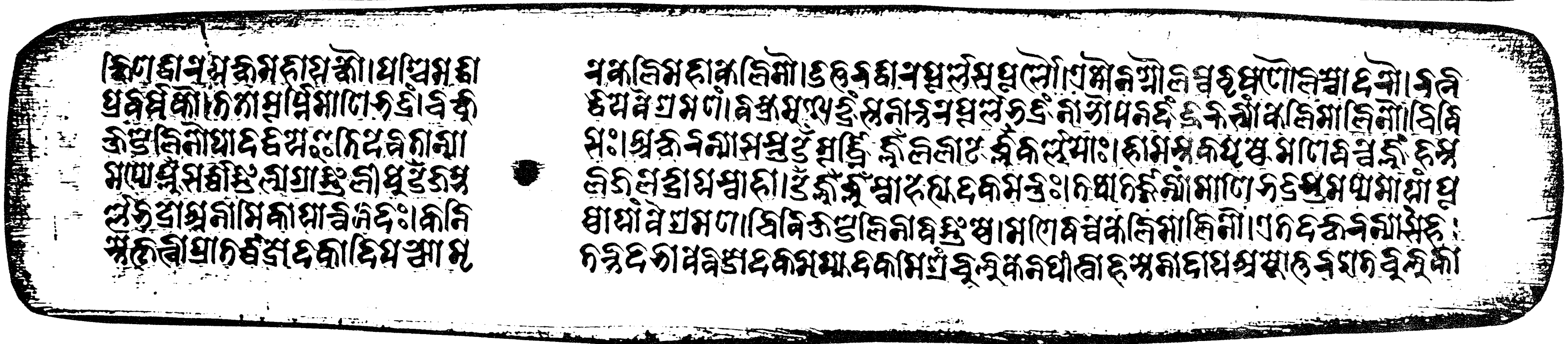
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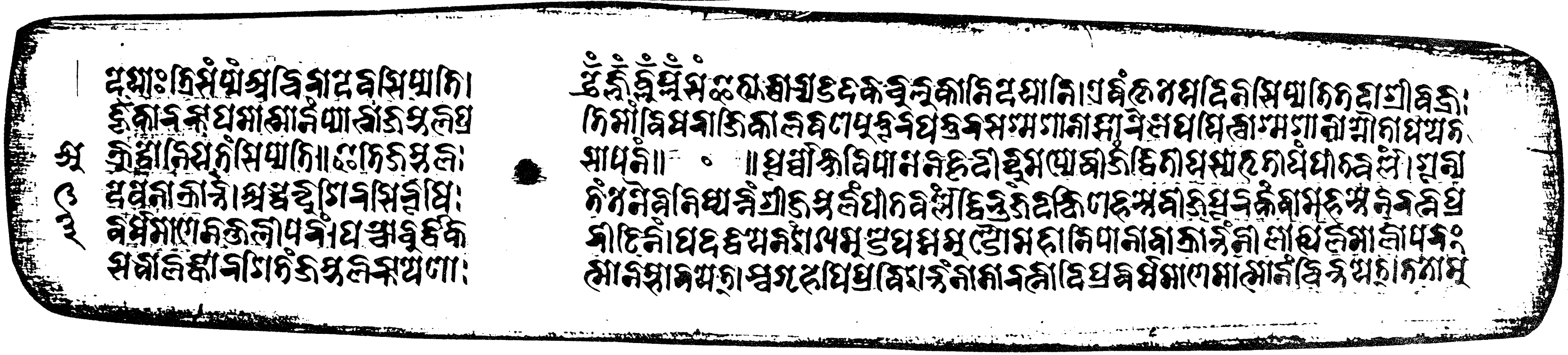
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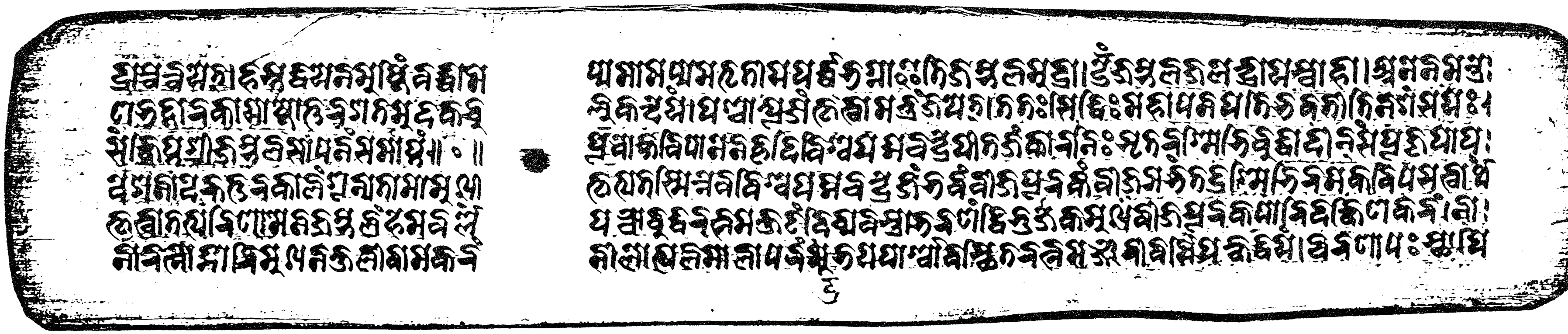
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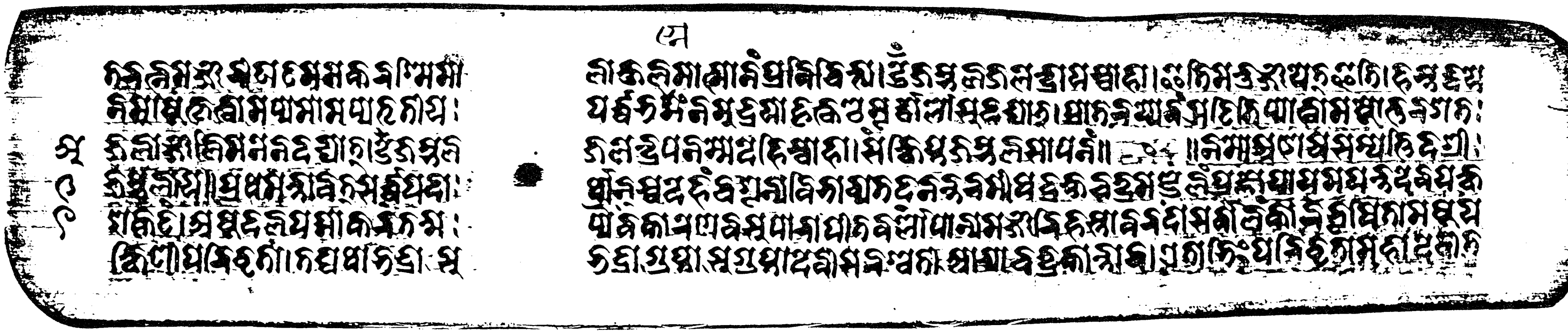
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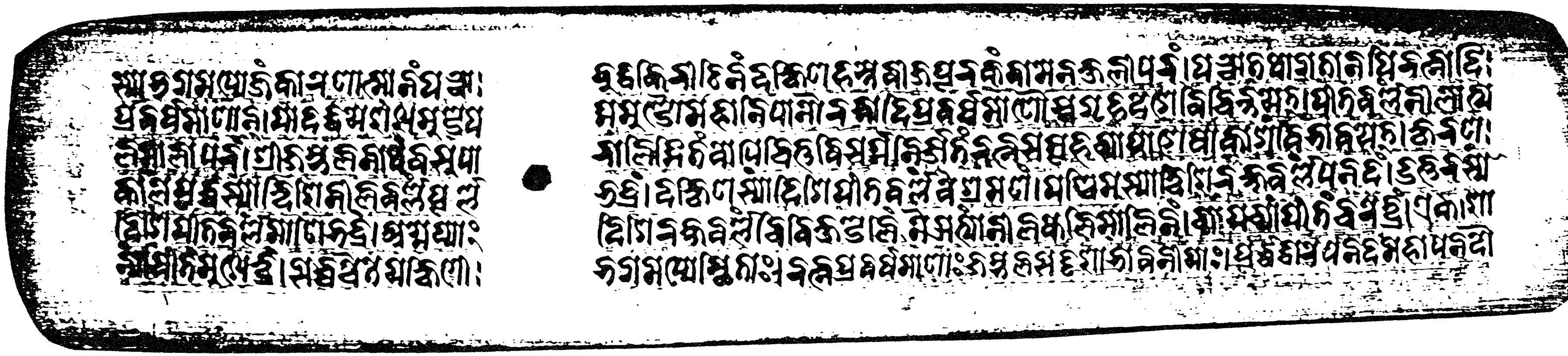
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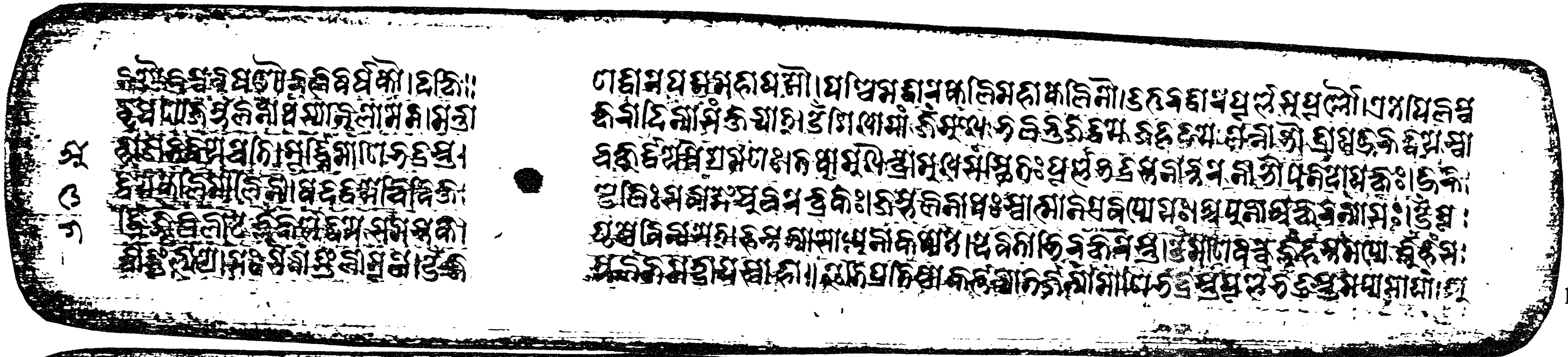
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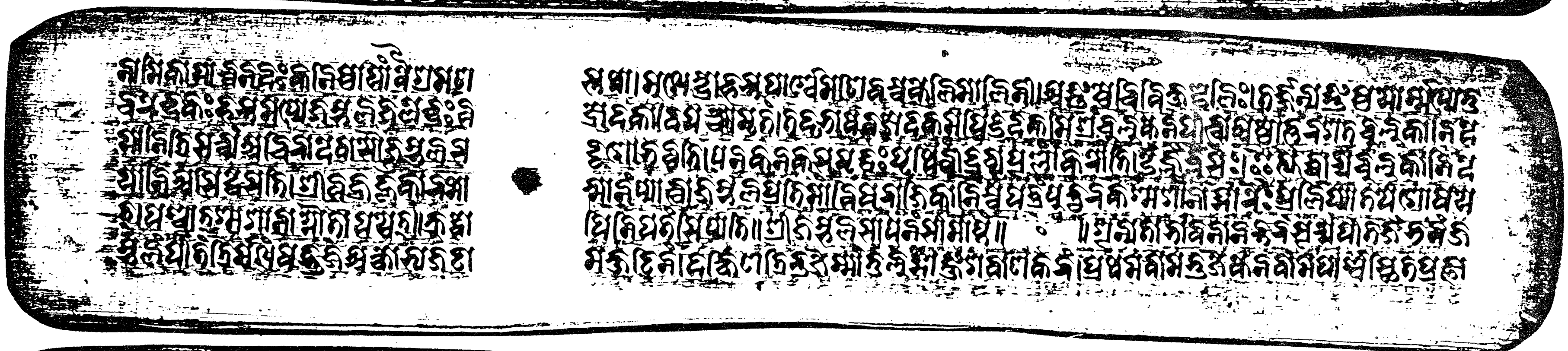
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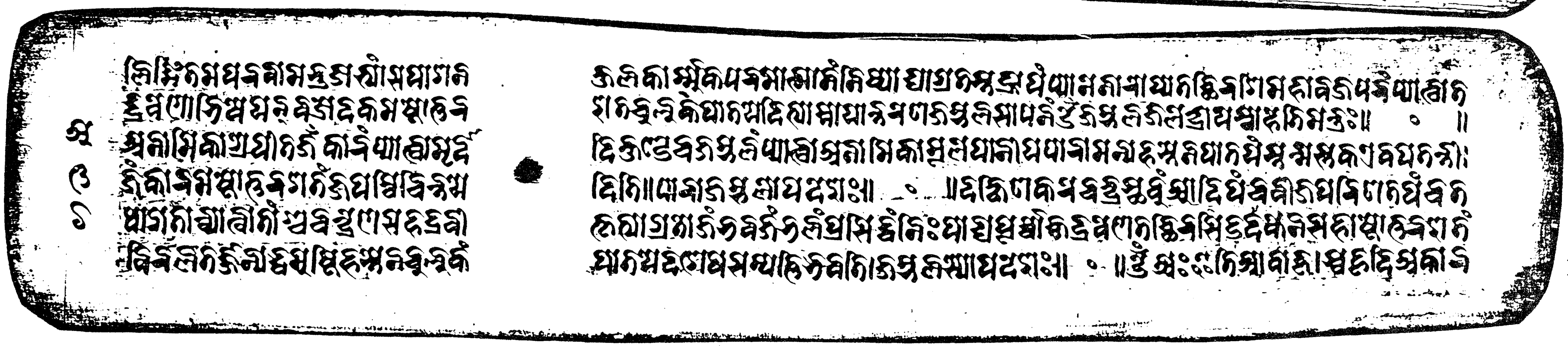
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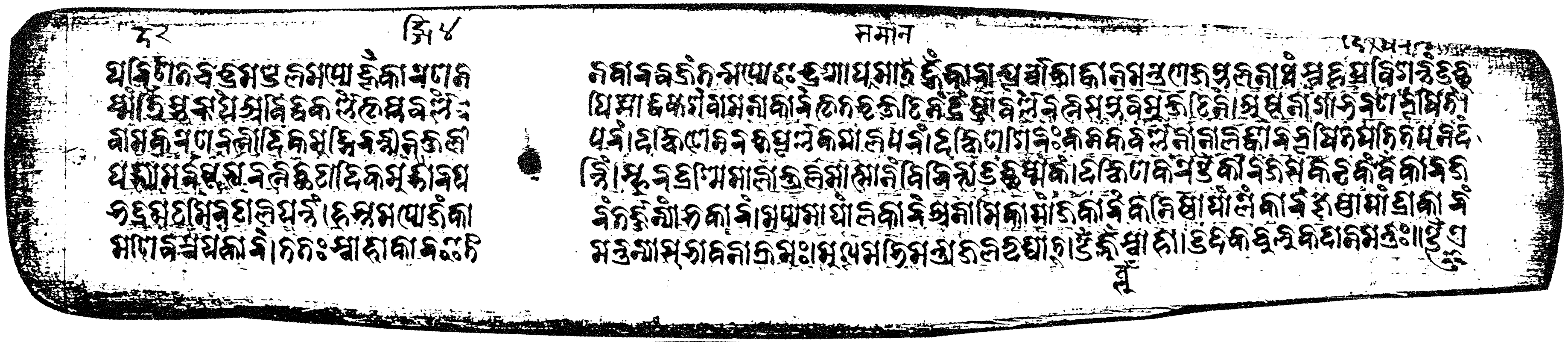
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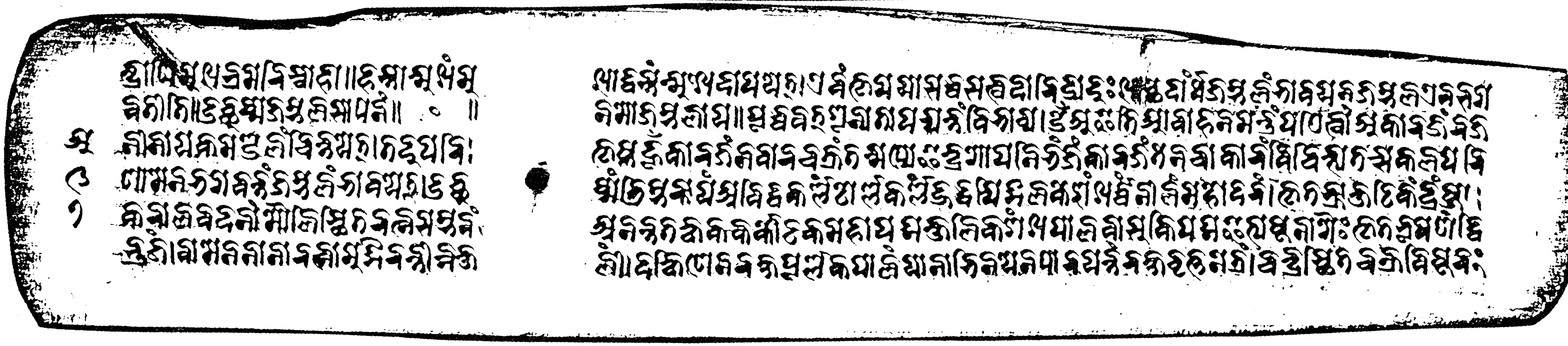
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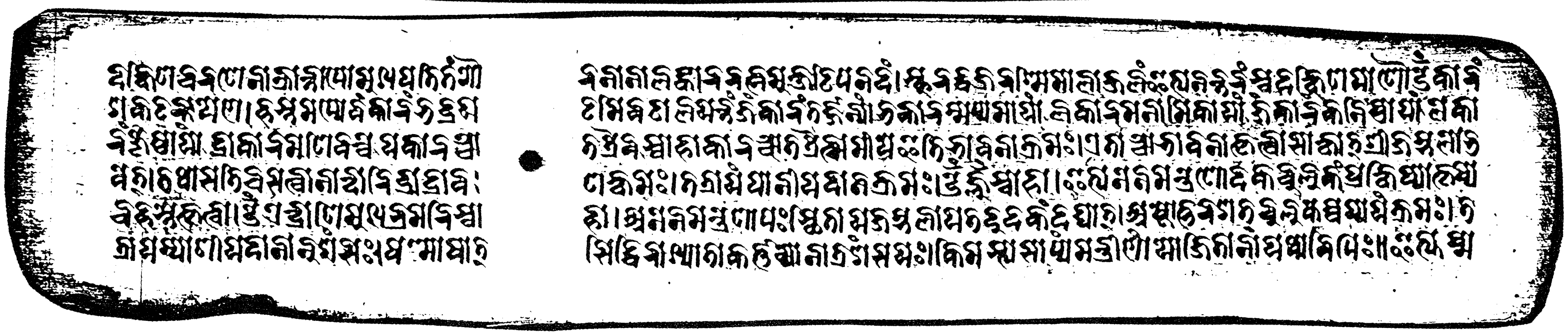
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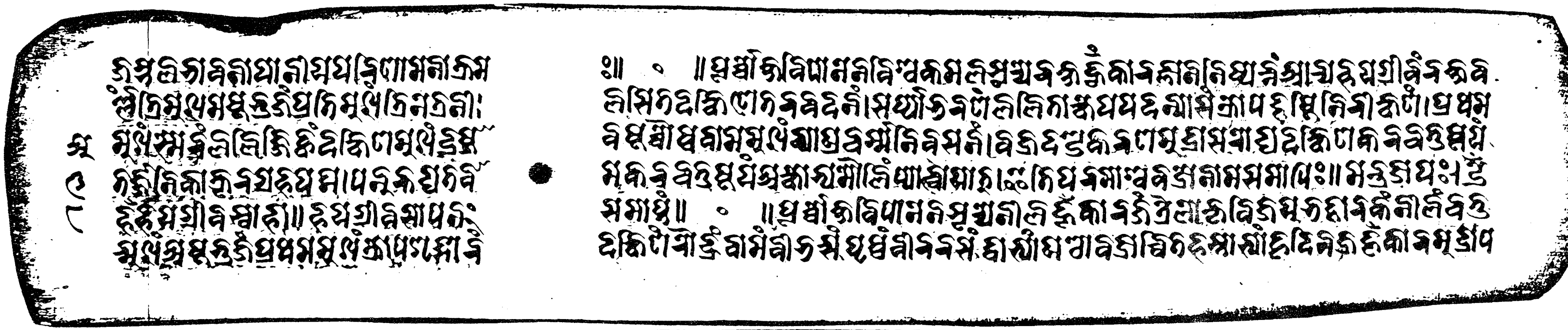
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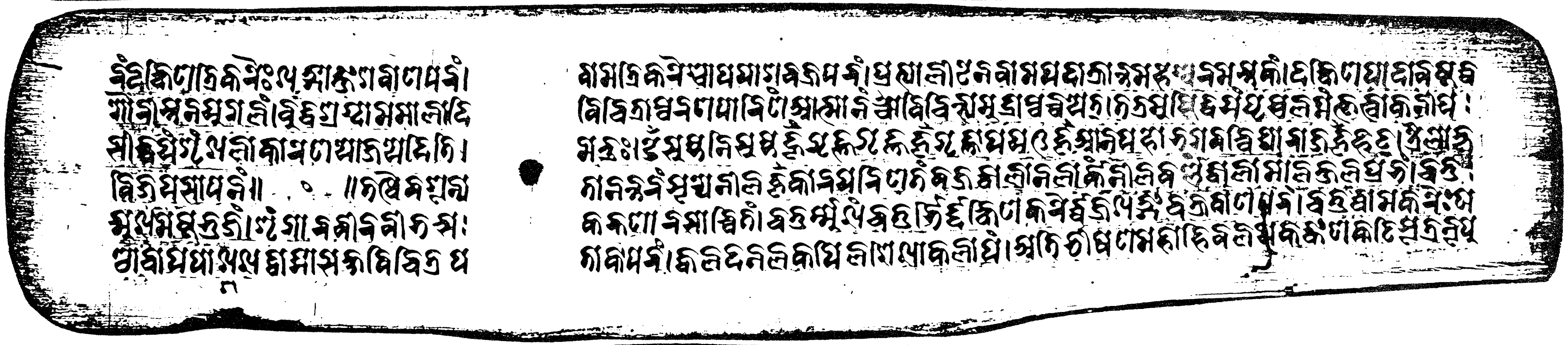
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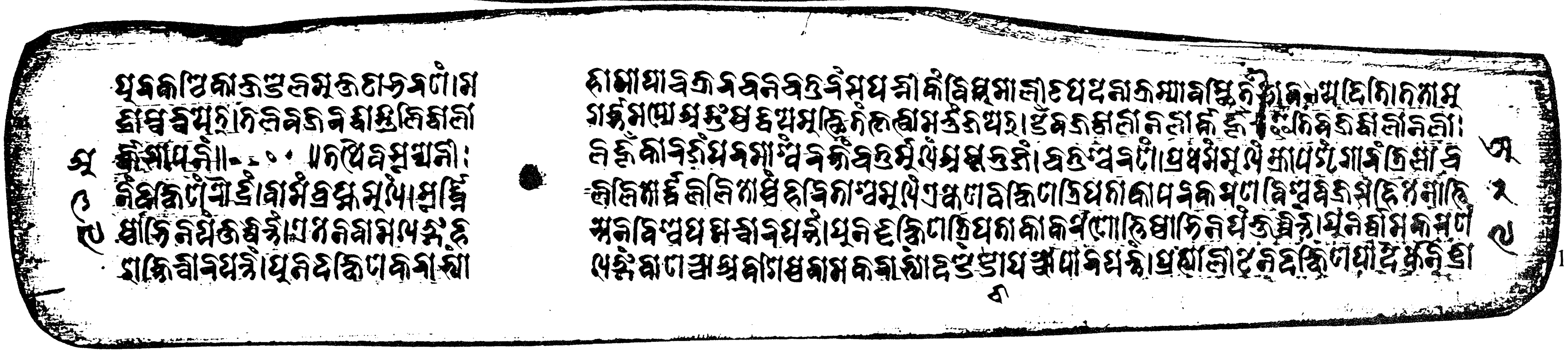
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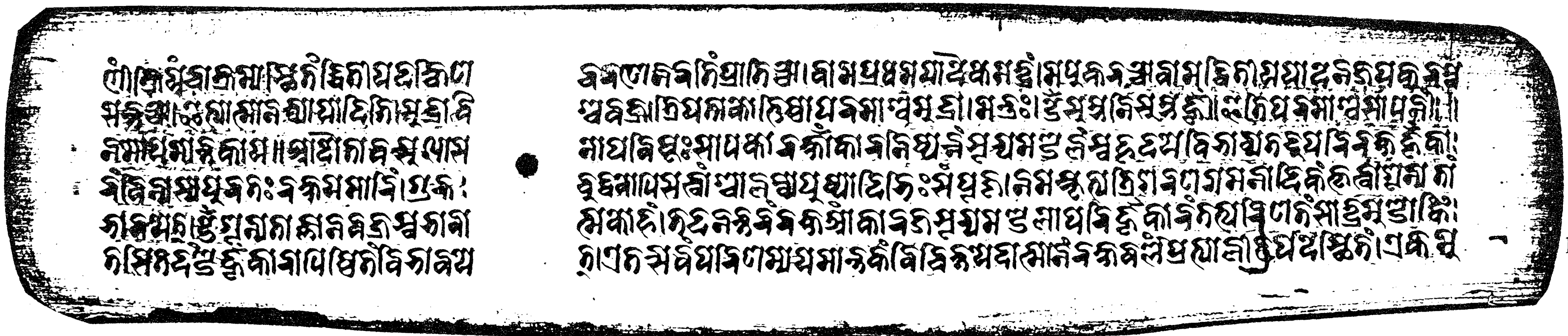
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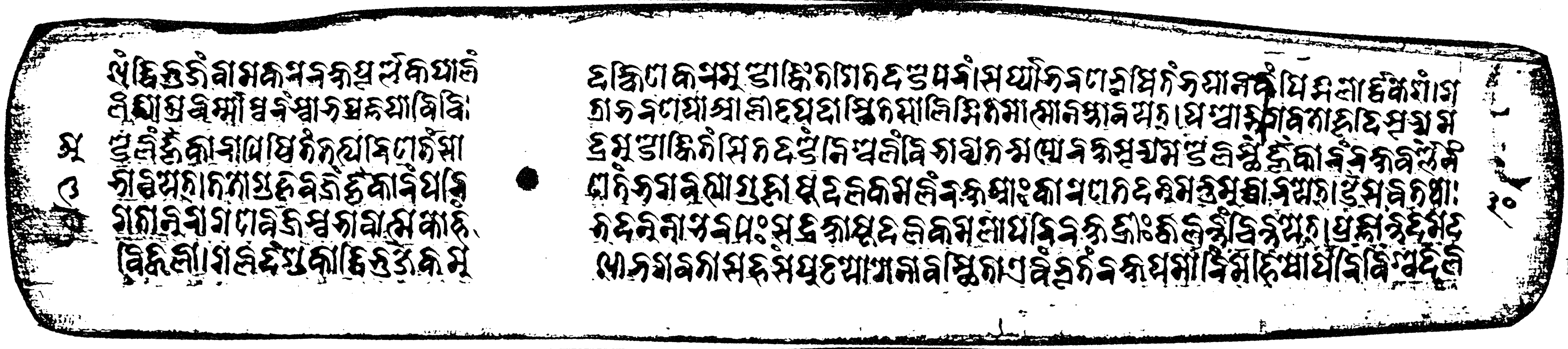
129(I)a



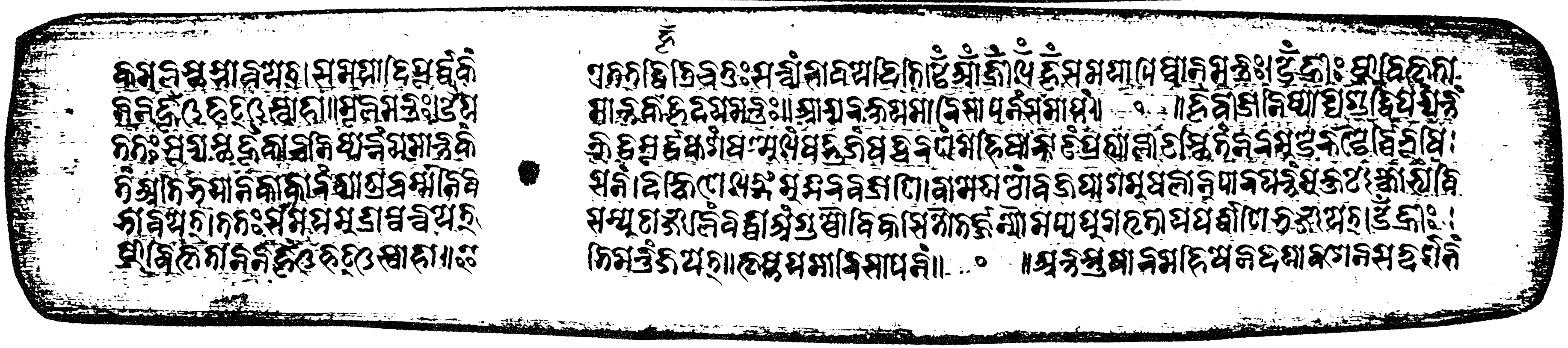
129(I)b



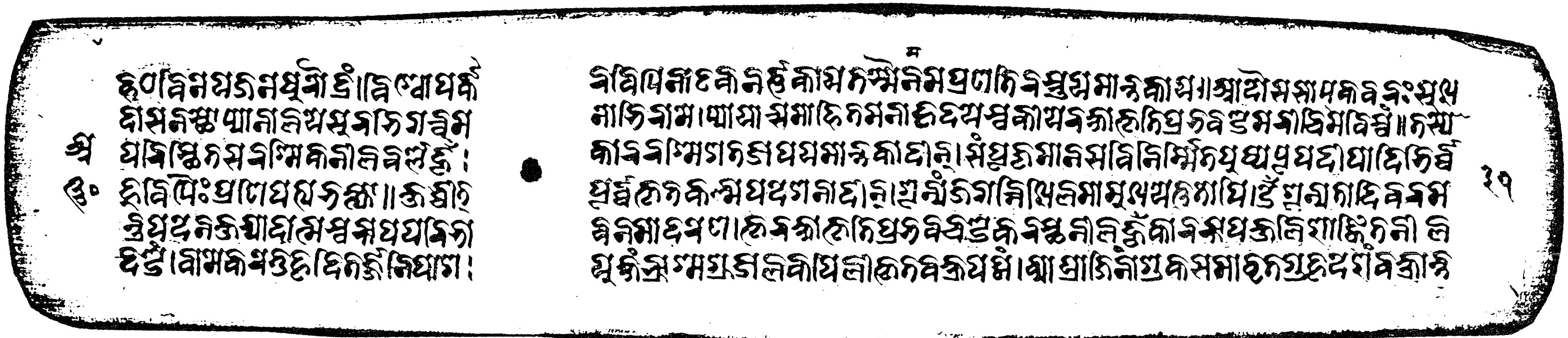
129(II)a



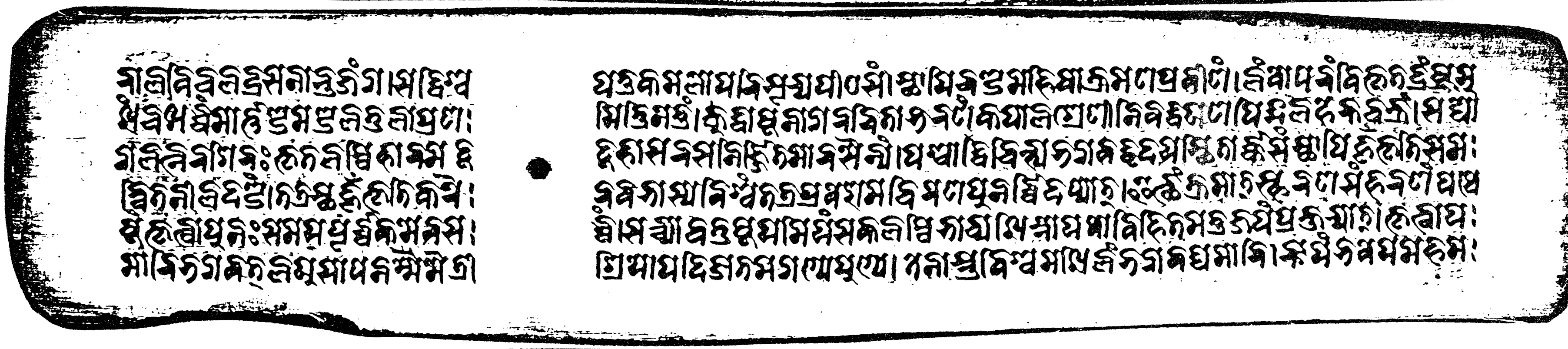
129(II)b



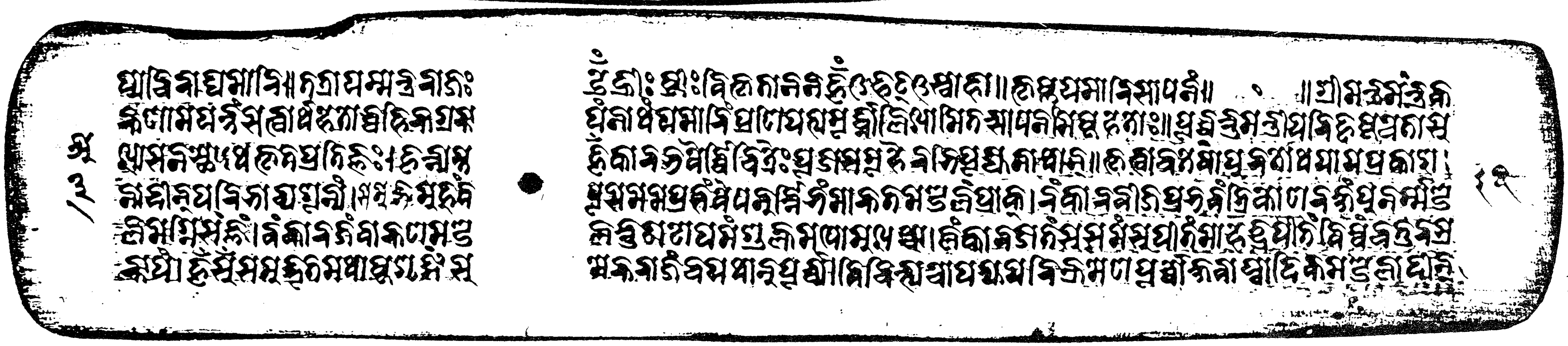
130a



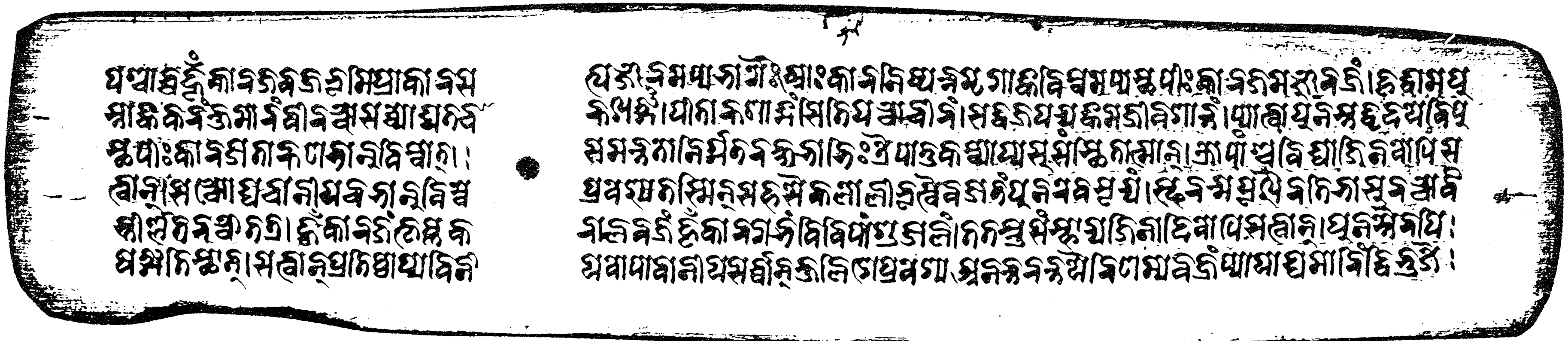
130b



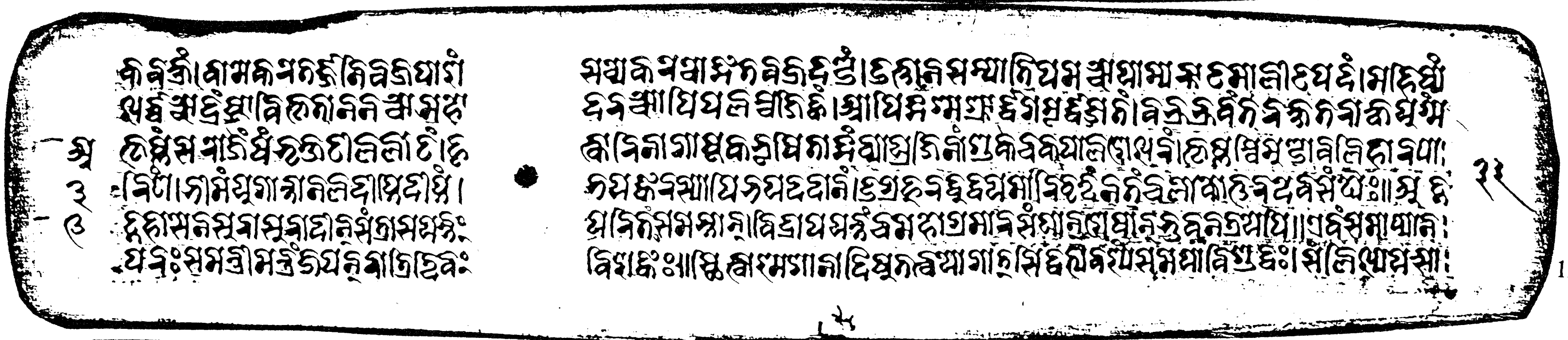
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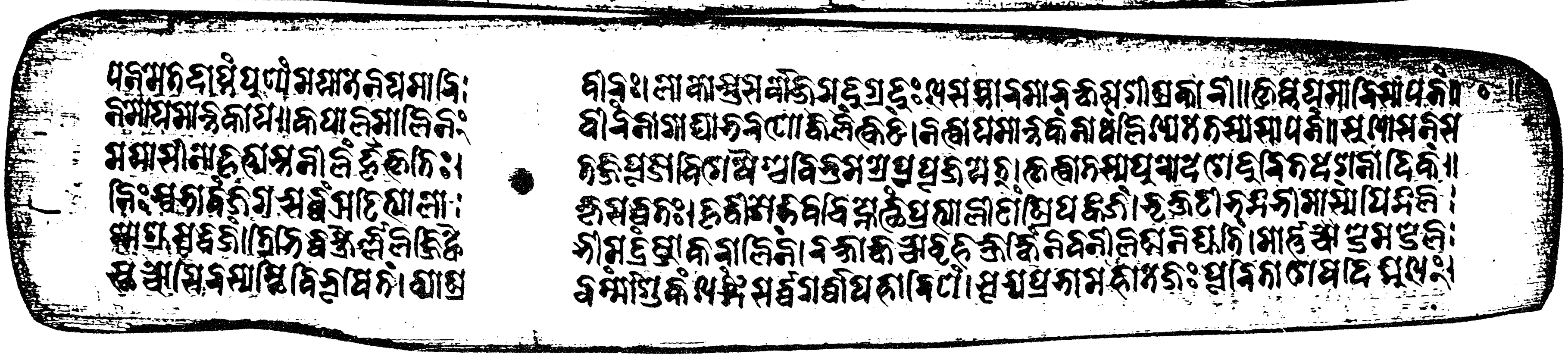
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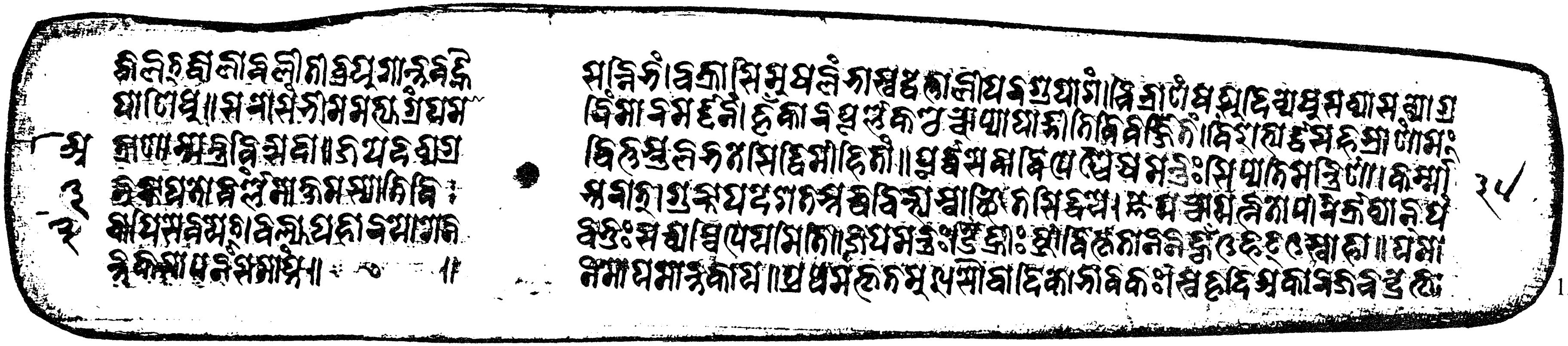
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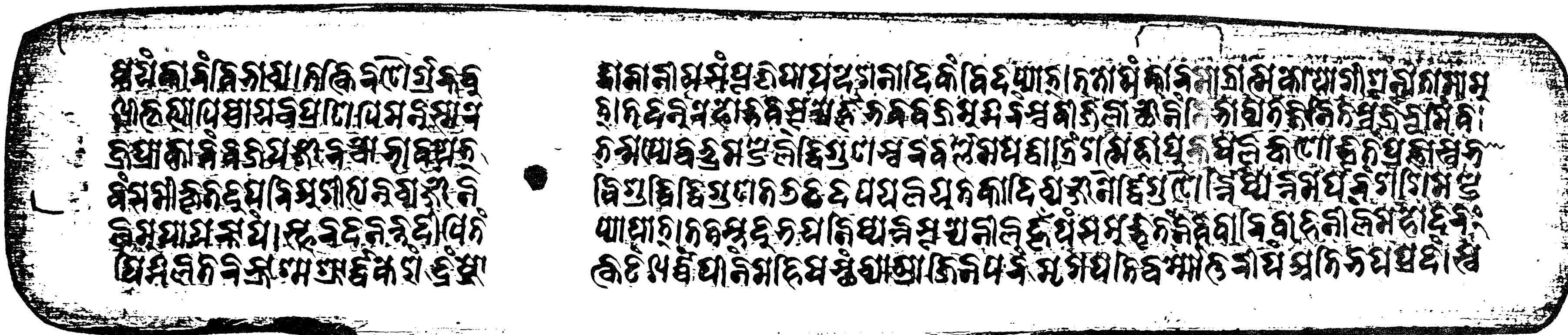
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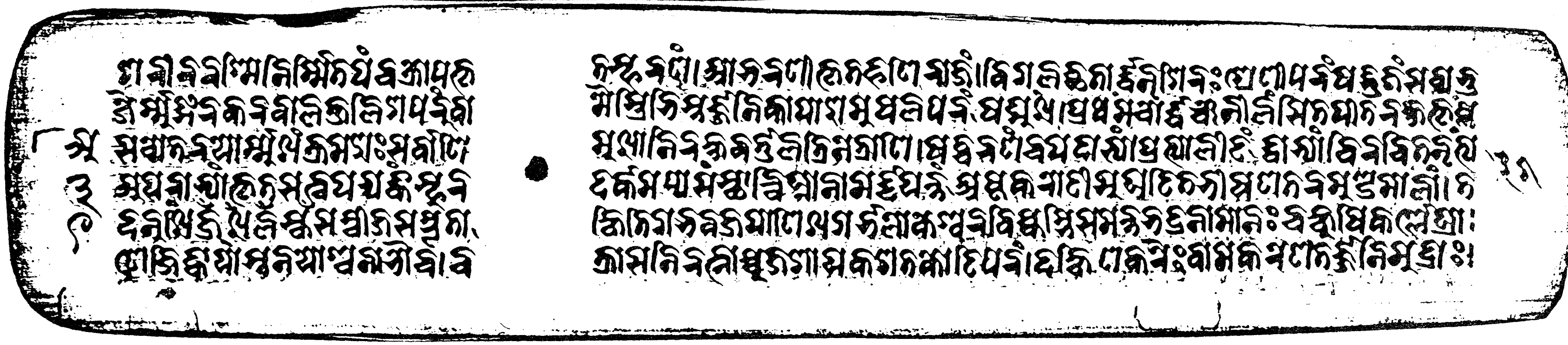
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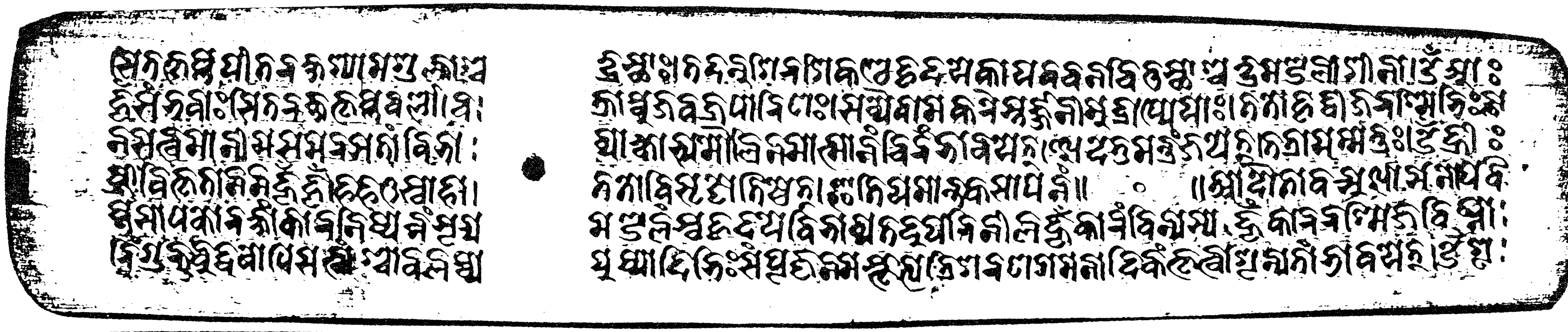
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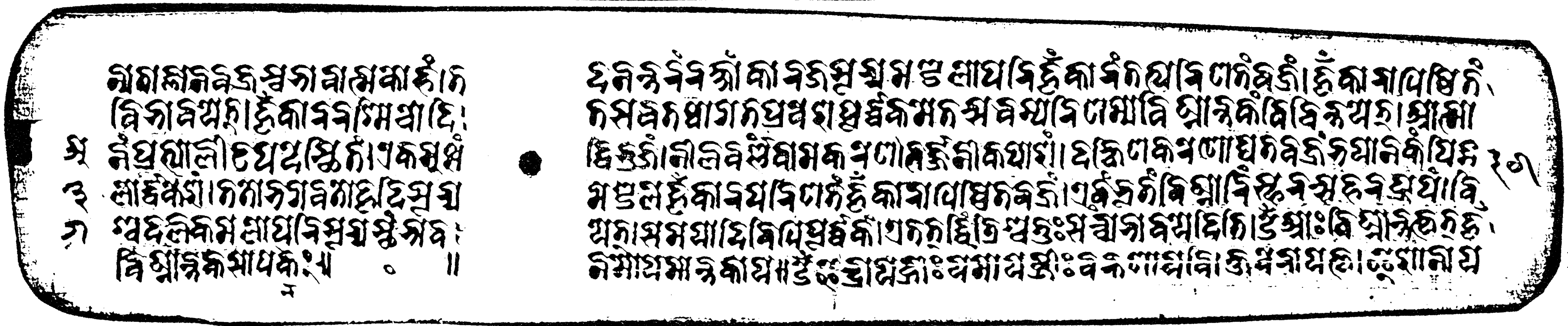
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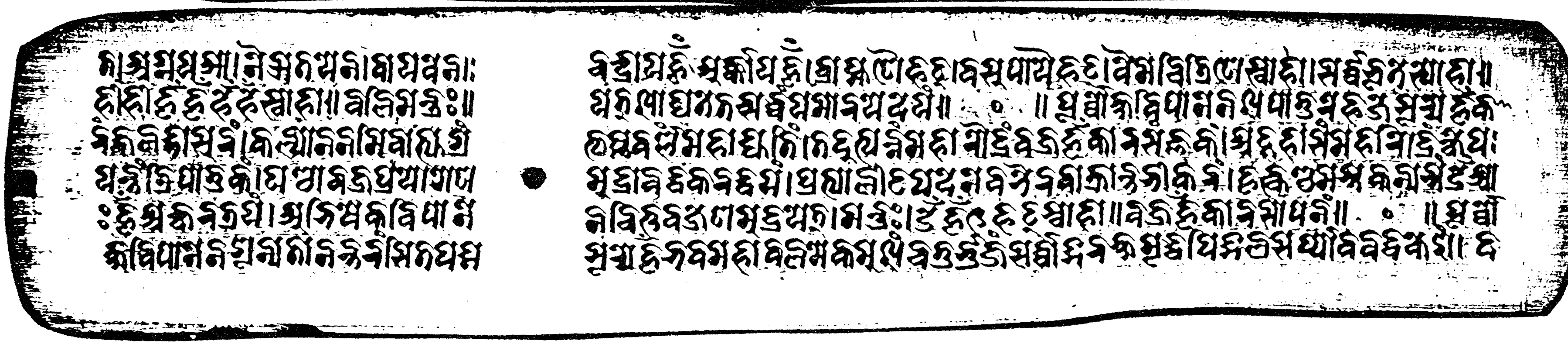
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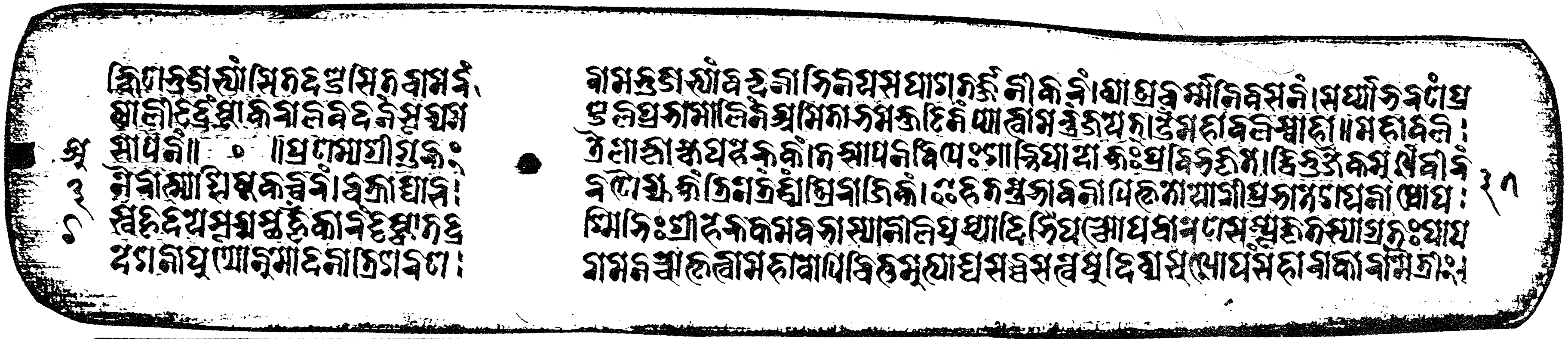
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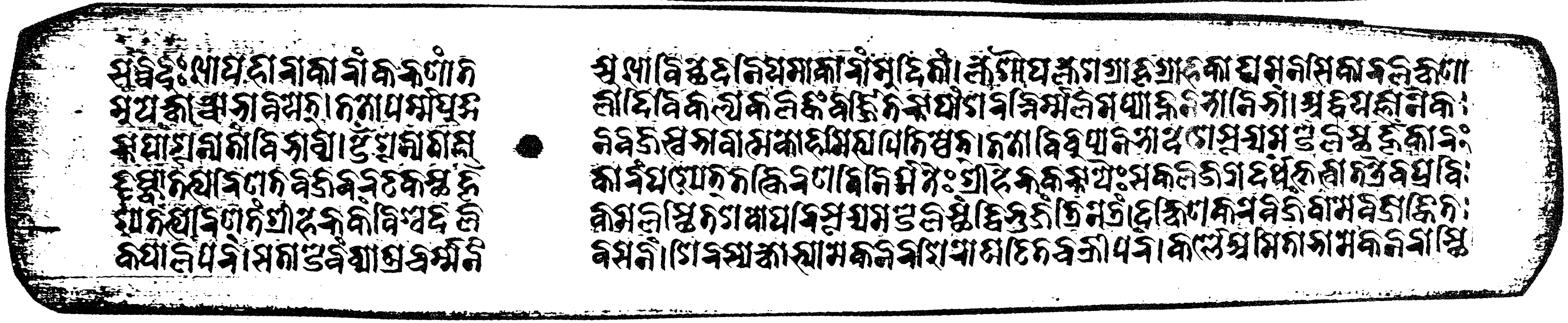
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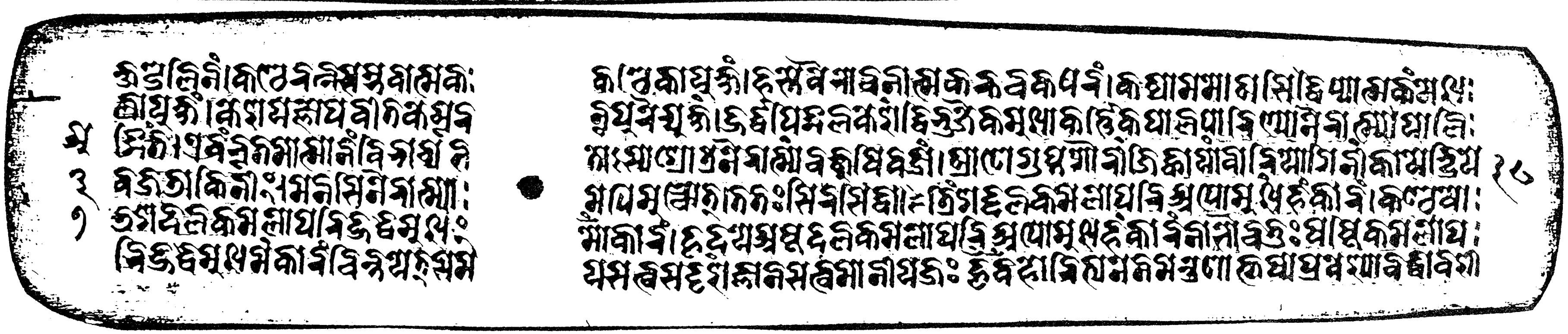
136a



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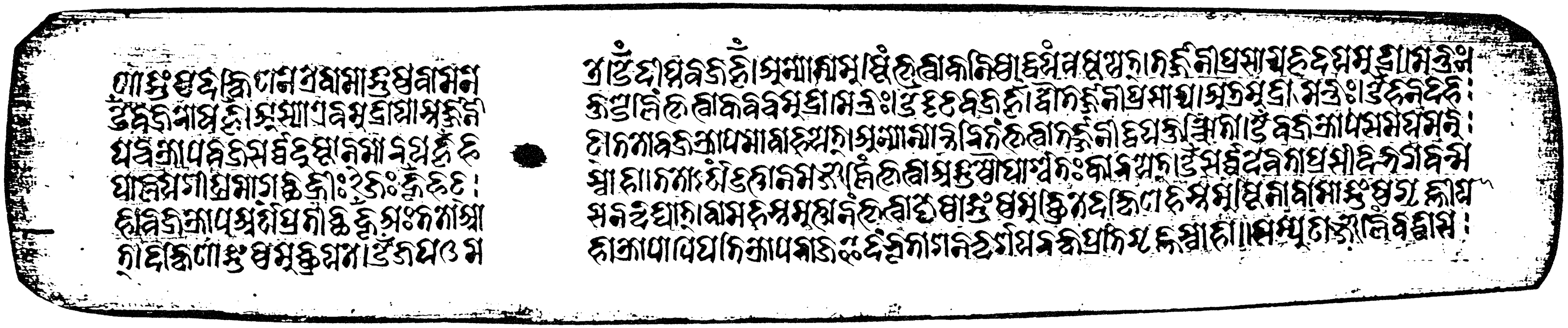


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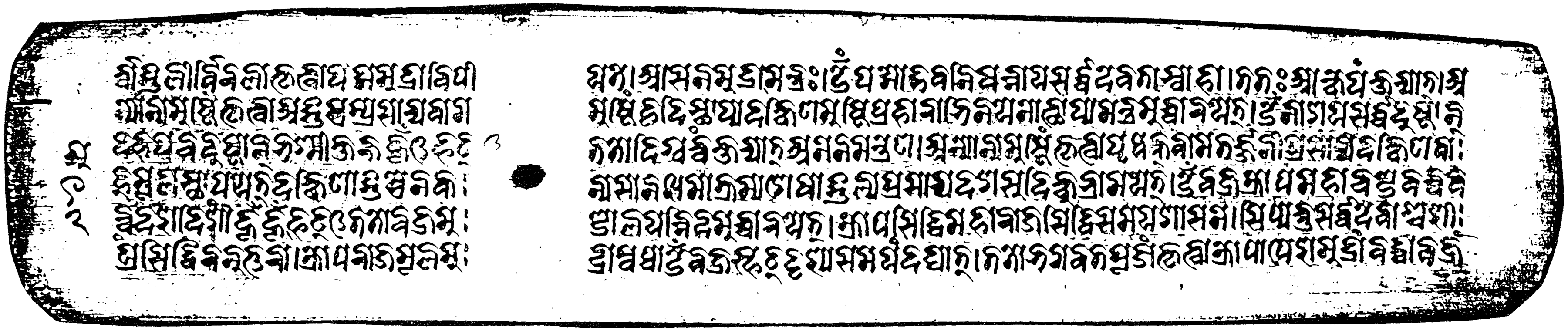


137b

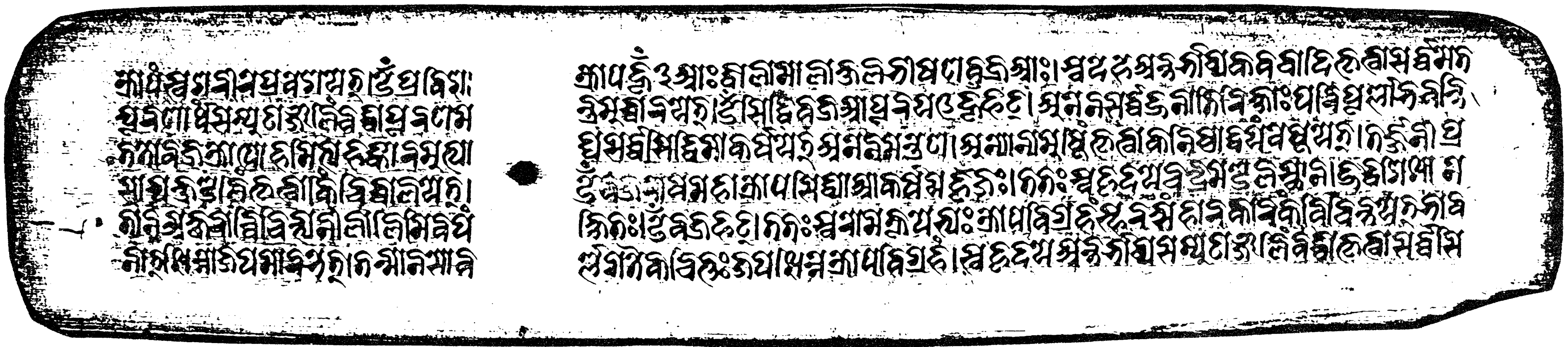
138 - 141 missing



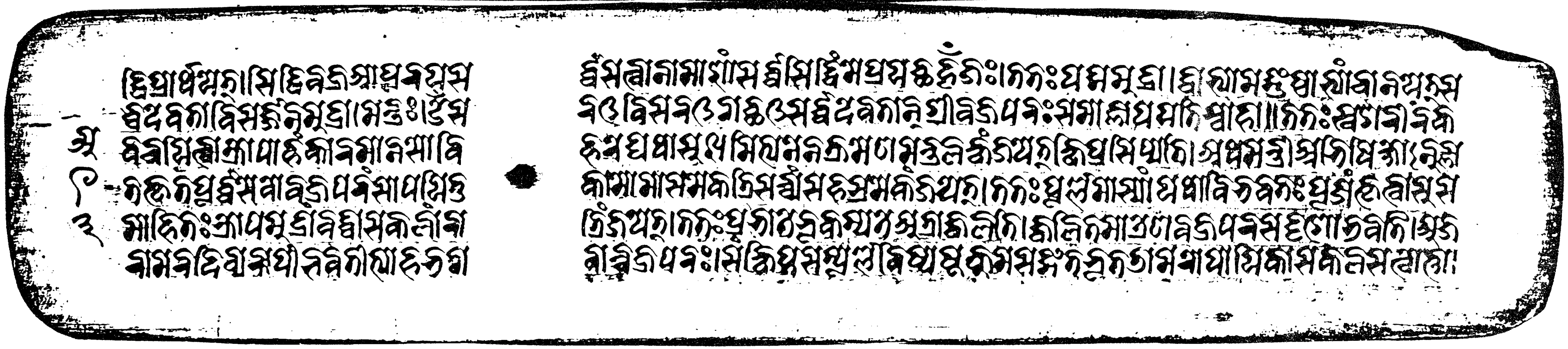
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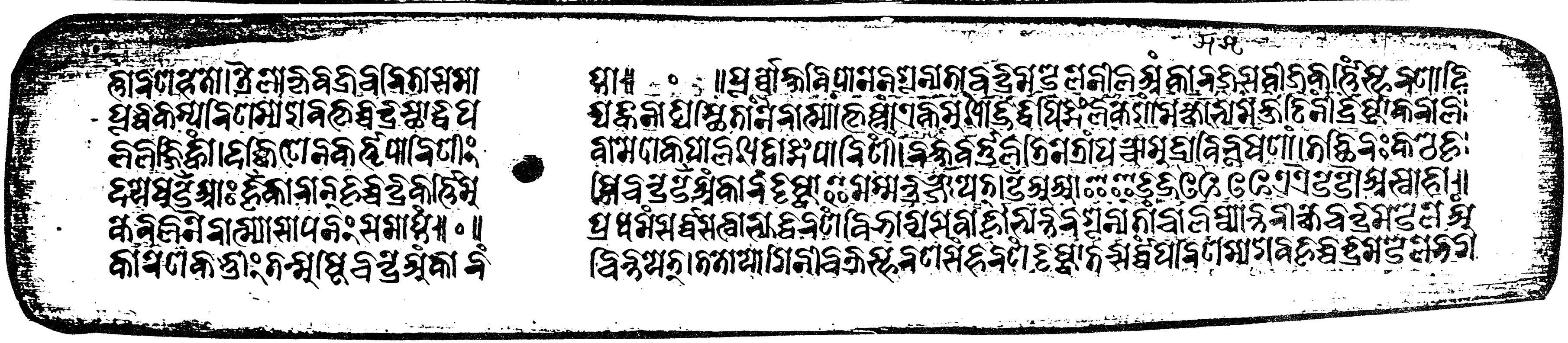
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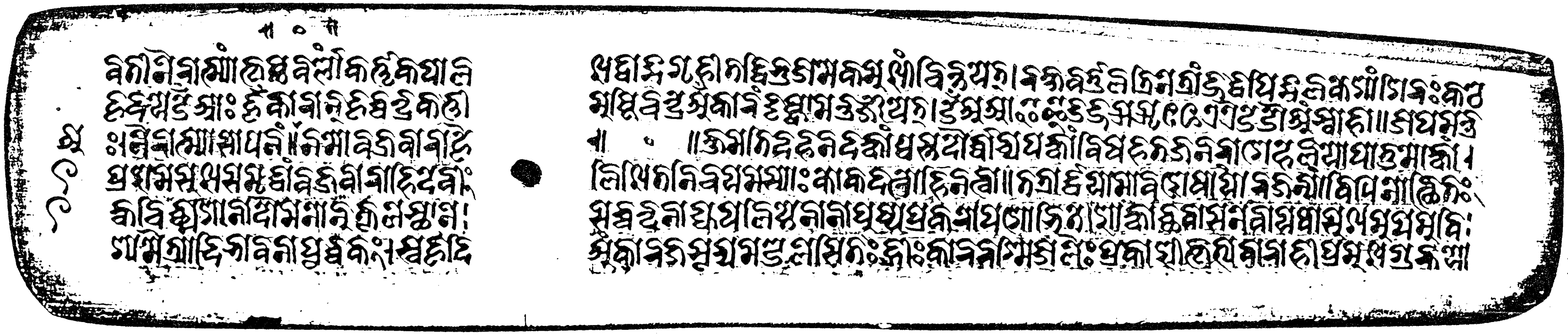
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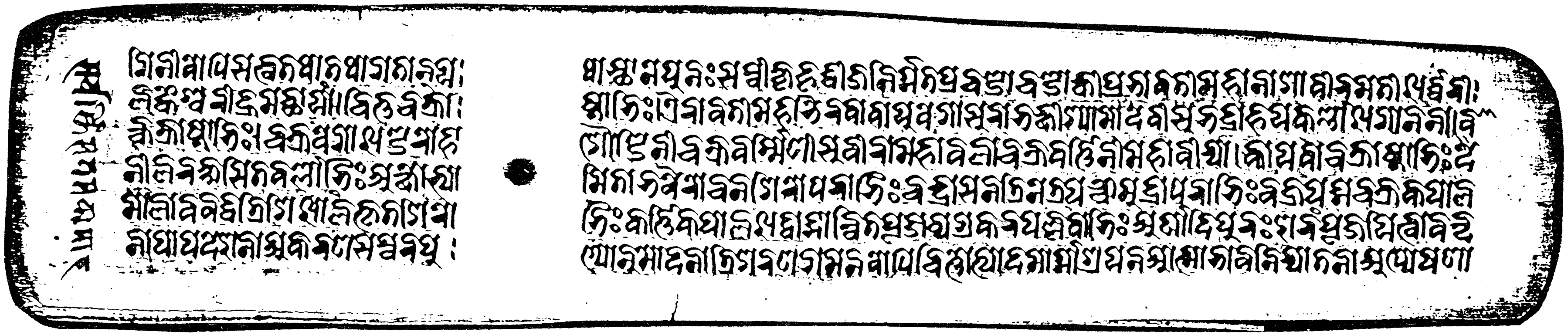
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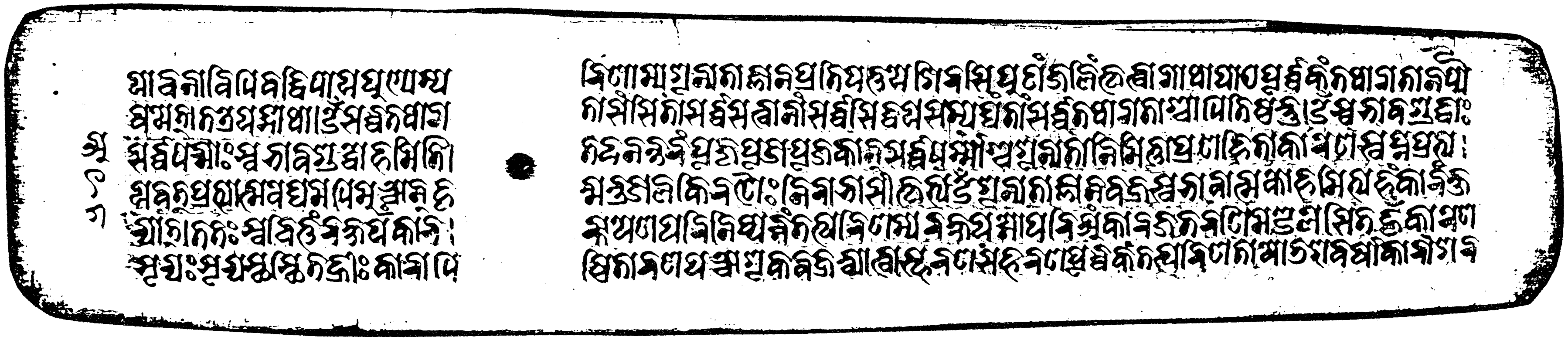
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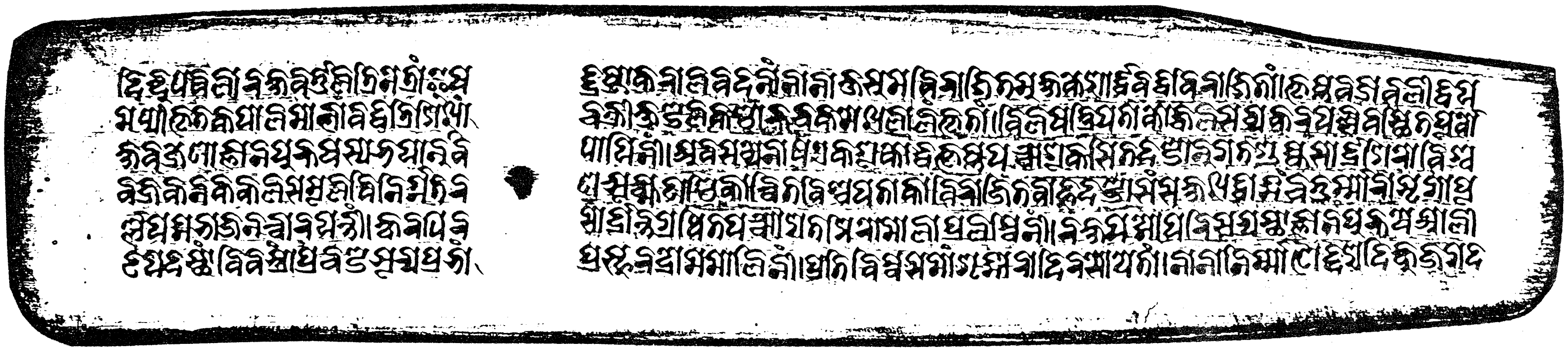
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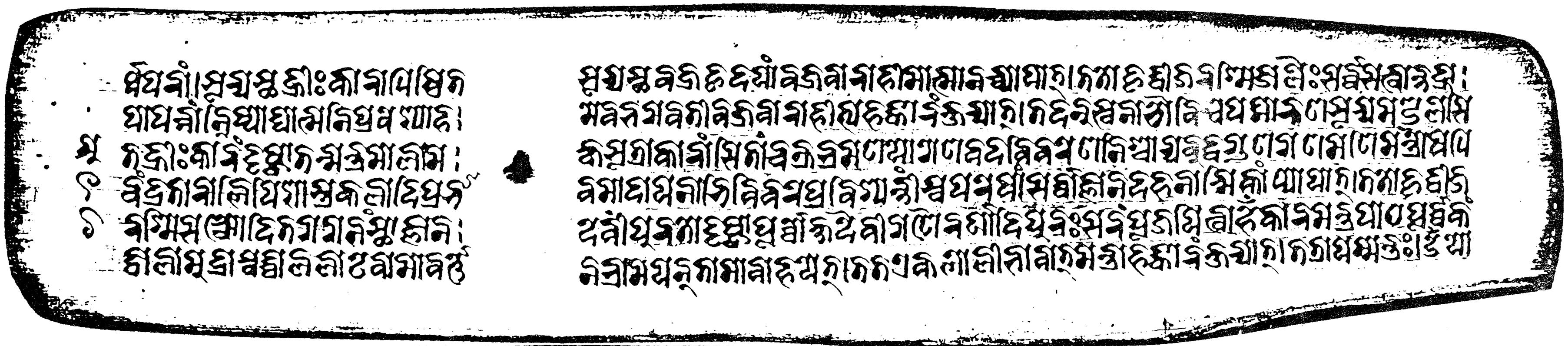
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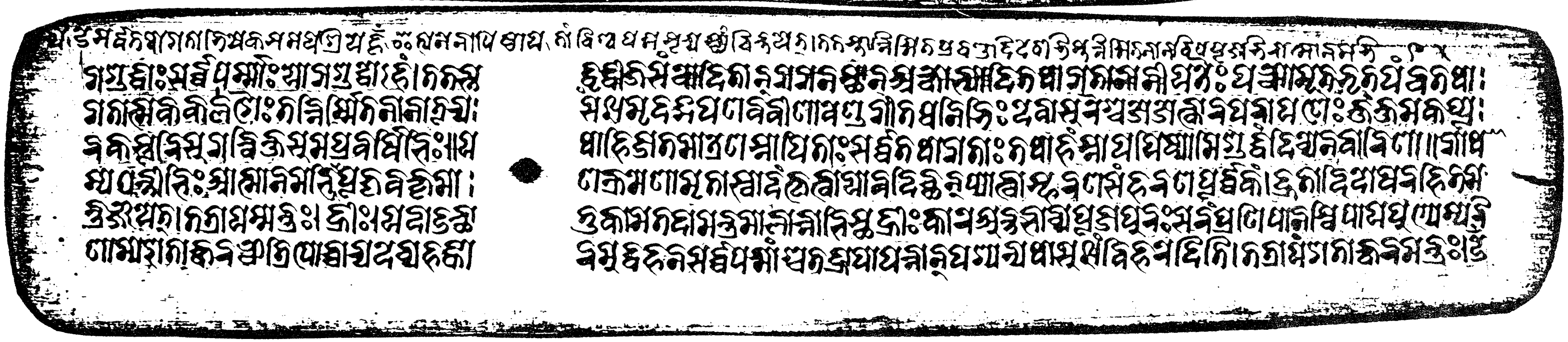
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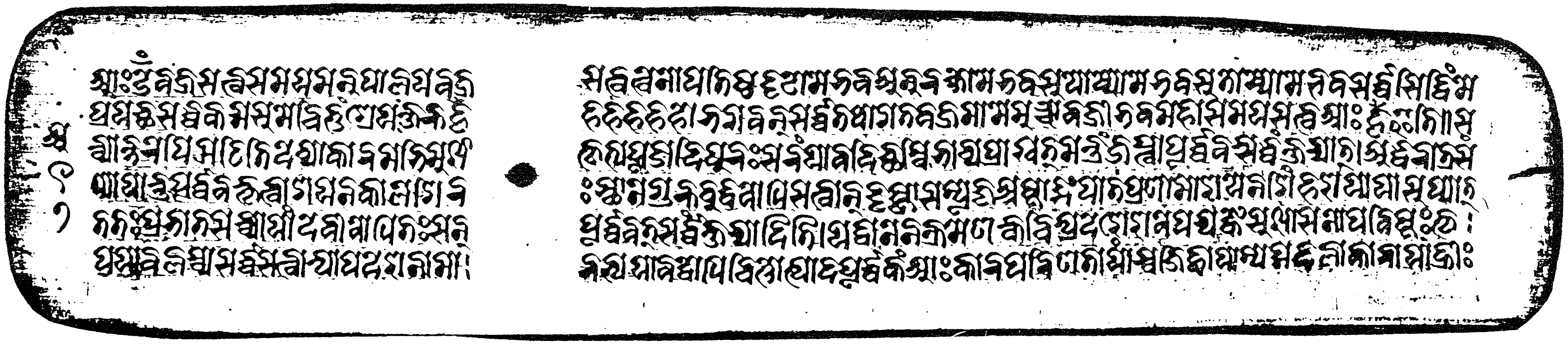
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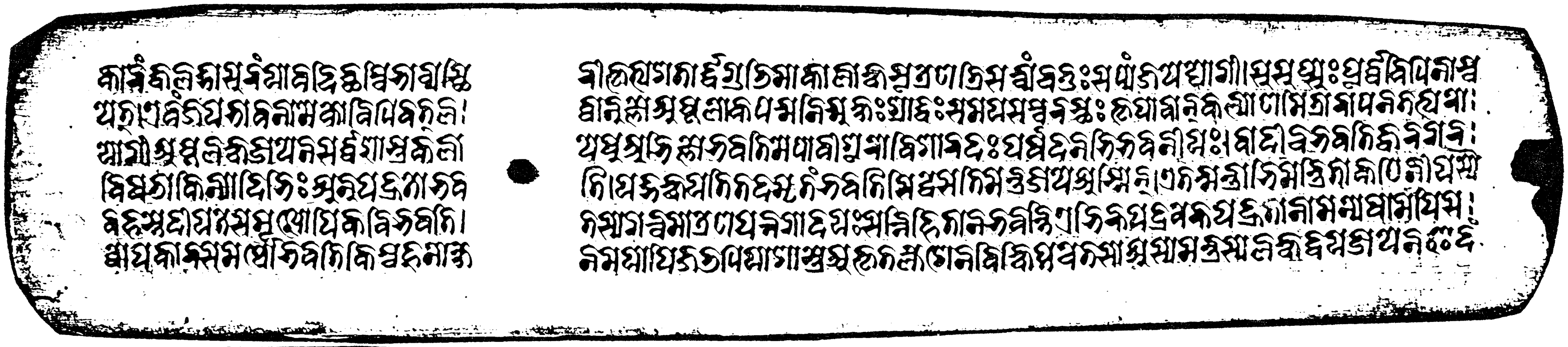
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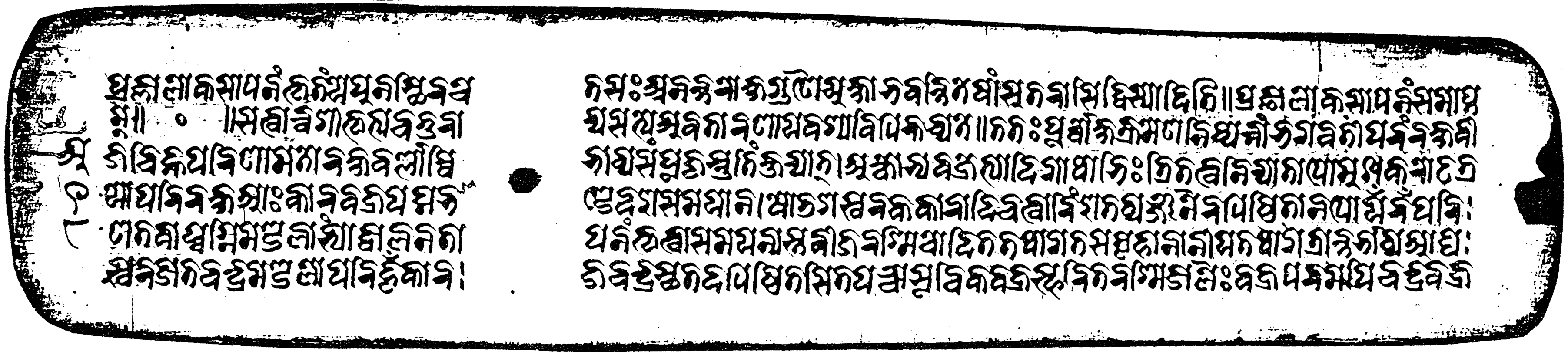
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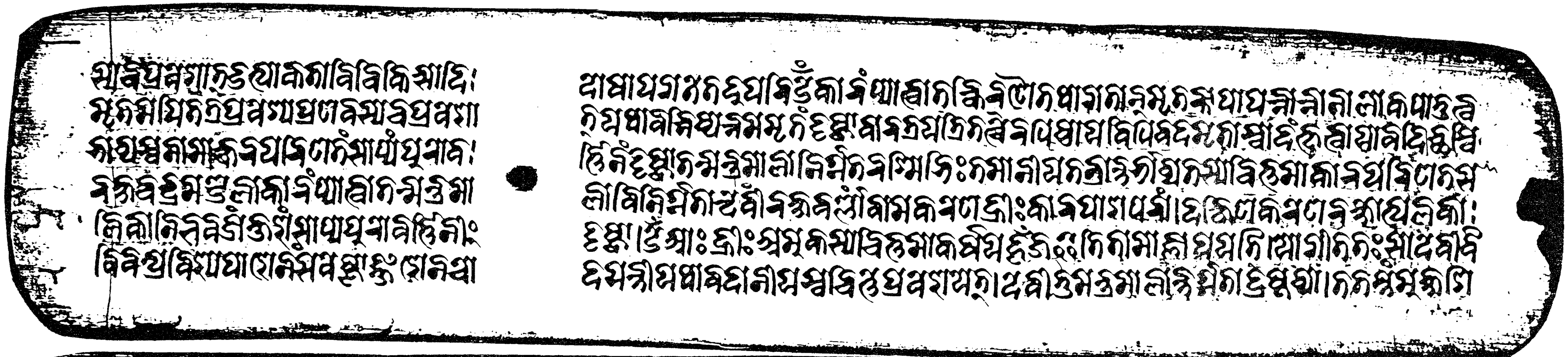
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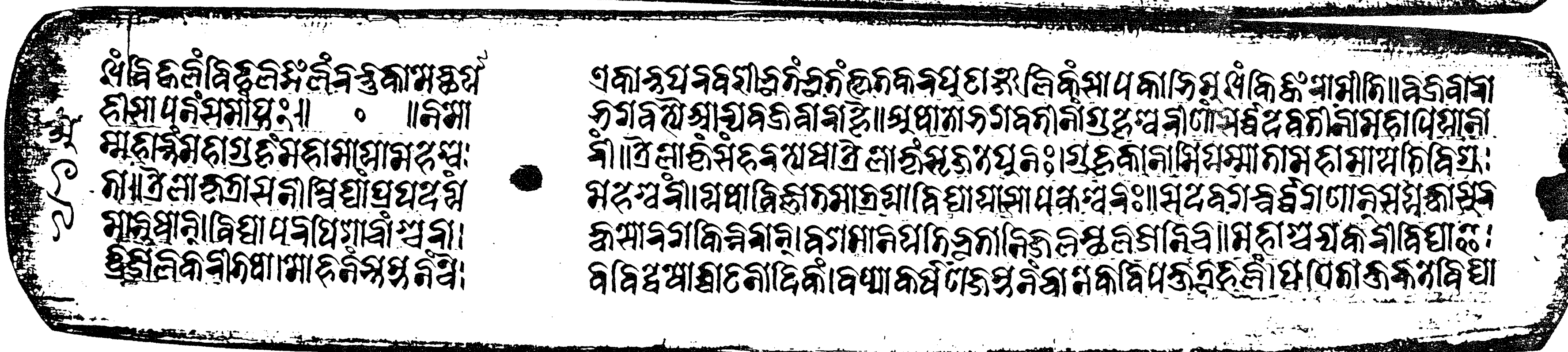
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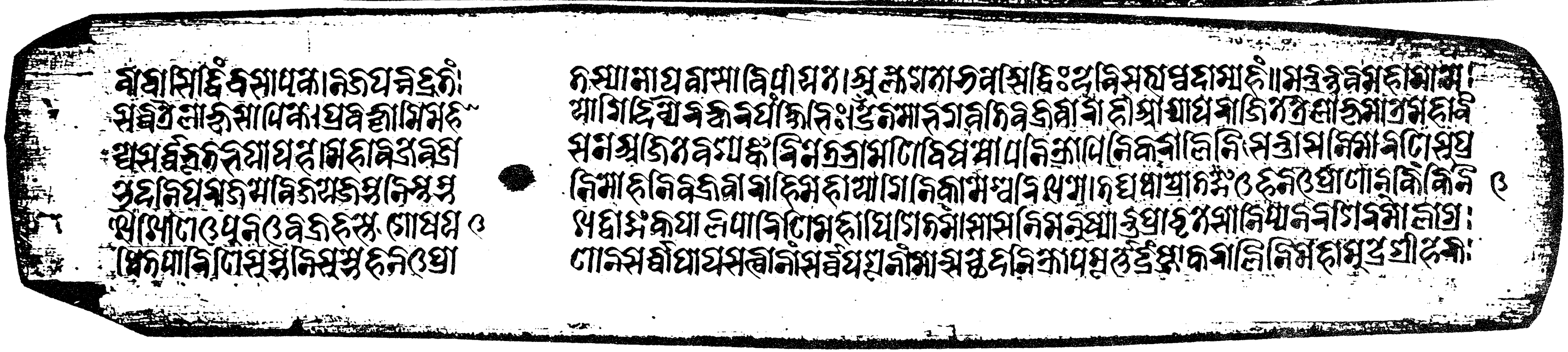
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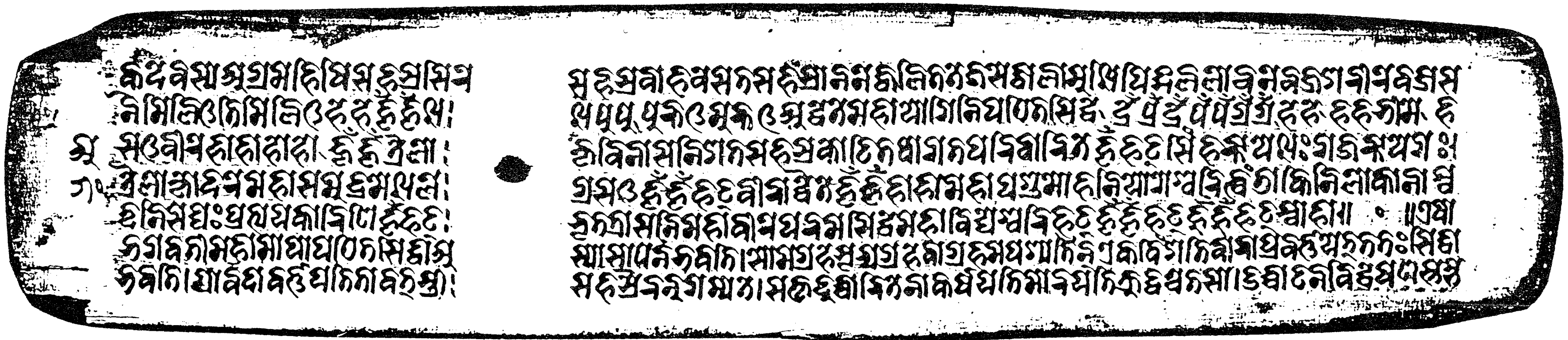
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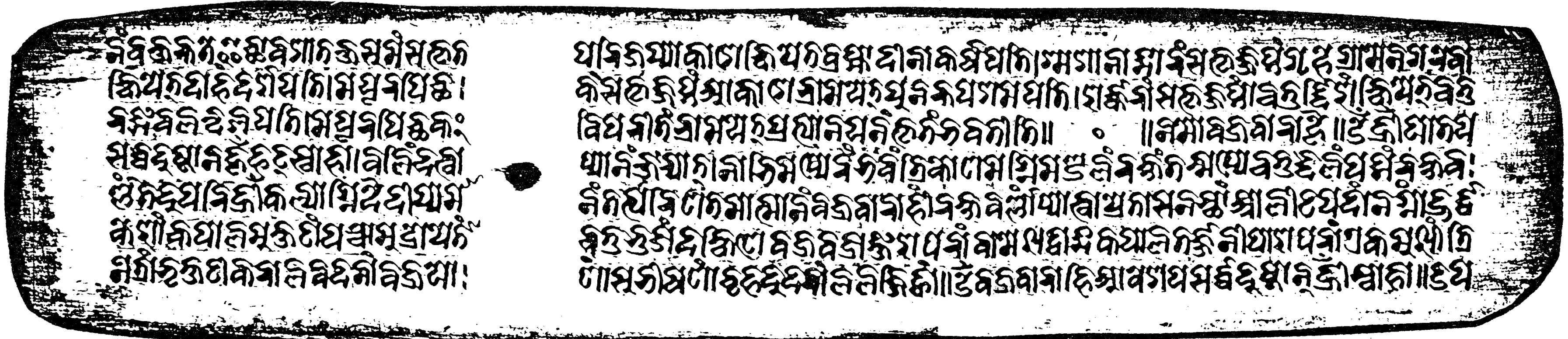
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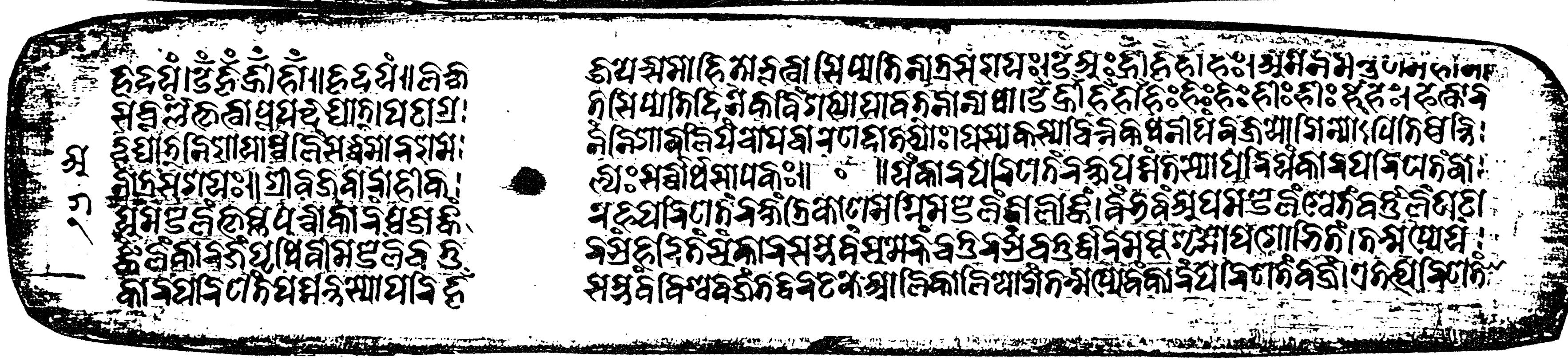
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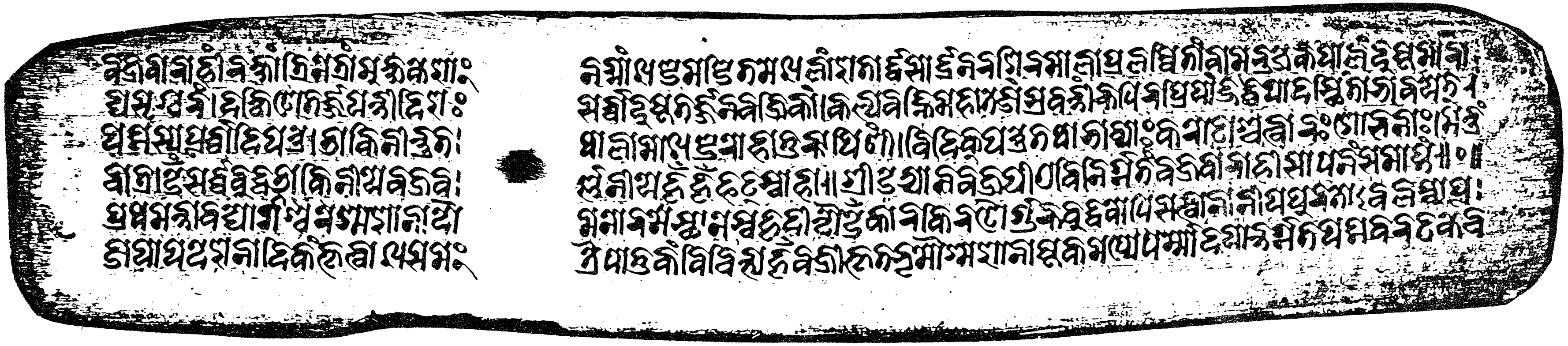
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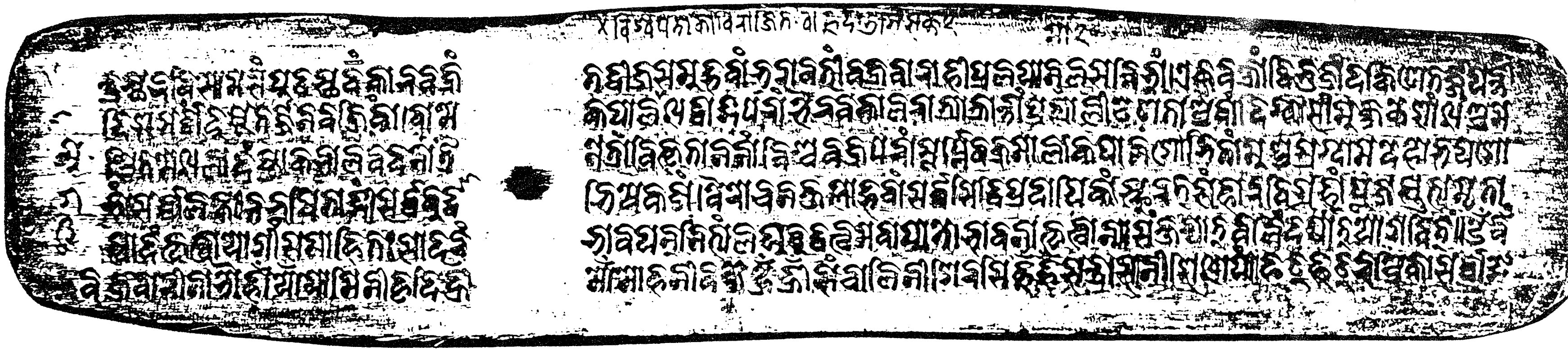
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